

Rock
October 25, 1958

America

The Jesuits' Prodigal Son

by William T. Noon

Paris in the Fall

by Thurston N. Davis

Reactions to "Live Modern"

A State of the Question

20 cents

PRINCETON UNIVERSITY

OCT 22 1958

LIBRARY



PRINCETON UNIVERSITY LIBRARY
N J
A 4



Like the Star Which
Guided the Magi...



... the Sanctuary Light bids all
to kneel before the feet of God

Never extinguished, except on Good Friday when the Eucharist is removed from the altar, the Sanctuary Light bids all who approach the Tabernacle to kneel in recognition of the veiled Presence there.

Representing on earth, the seven heavenly lamps of the Apocalypse, this symbolical light deserves the finest in materials and workmanship. That's why Will & Baumer compounds and manufactures sanctuary lights with especial care. Our Lux Domini Sanctolite, a rubrical light conforming with Canon 1271, is stable, will not deteriorate, smoke or smudge. Its cleanliness, convenience and economy all recommend it. Fits any standard sanctuary lamp.



Will & Baumer
CANDLE CO., INC.

PURVEYORS TO THE VATICAN BY APPOINTMENT
SYRACUSE BOSTON NEW YORK CHICAGO
MONTREAL LOS ANGELES

America

National Catholic Weekly Review

Vol. C No. 4 Oct. 25, 1958 Whole Number 2579

This Week:

Our Incalculable Loss	110
The Jesuits' Prodigal Son	113
William T. Noon	
Right on Our Block!	115
Dorothy Gray Smith	
Paris in the Fall	117
Thurston N. Davis	
Some Like It The Good Old Way—and Some Don't	119

Edited and published by the following
Jesuit Fathers of the United States and Canada:

Editor-in-Chief: THURSTON N. DAVIS

Managing Editor: EUGENE K. CULHANE

Literary Editor: HAROLD C. GARDNER

Associate Editors:

JOHN LAFARGE, BENJAMIN L. MASSE, VINCENT S. KEARNEY
ROBERT A. GRAHAM, NEIL G. MCCLUSKEY

Assistant Editors:

LESTER A. LINZ, DONALD R. CAMPION, L. C. MCHUGH
WALTER M. ABBOTT

Corresponding Editors:

U. S. A.:	Europe:
Washington:	London:
WILFRID PARSONS	JOSEPH CHRISTIE
JAMES L. VIZZARD	Madrid:
Baltimore:	PEDRO MESEGUER
GUSTAVE WEIGEL	Oxford:
Boston:	PAUL CRANE
ROBERT F. DRINAN	Paris:
Chicago:	ROBERT ROUQUETTE
JOHN R. CONNERY	Rome:
Mobile:	PHILIP S. LAND
PATRICK H. YANCEY	The East:
New Orleans:	Calcutta:
HAROLD L. COOPER	T. QUINN ENRIGHT
New York:	Jakarta:
VINCENT P. MCCORRY	J. HAARSELHORST
St. Louis:	Manila:
FRANCIS J. GUENTNER	HORACIO DE LA COSTA
San Francisco:	Rangoon:
RICHARD E. MULCAHY	JOSEPH F. MURPHY
	Latin America:
	Lima:
	FELIPE MACGREGOR

Editorial Rooms: 329 W. 108TH ST., NEW YORK 25, N. Y.

Business Office: 70 EAST 45TH ST., NEW YORK 17, N. Y.

Business Manager: CLAYTON F. NENNO

Circulation: PATRICK H. COLLINS, RAYMOND E. BERNARD

Advertising through:

CATHOLIC MAGAZINE REPRESENTATIVES
GRAND CENTRAL TERMINAL BLDG.
NEW YORK 17, N. Y.

America. Published weekly by the America Press at 116 Main Street, Norwalk, Conn. Business Office, 70 East 45th Street, New York 17, N. Y. Telephone MUrray Hill 6-5750. Cable address: Cathre-view, N. Y. Domestic, yearly \$8; 20 cents a copy. Canada, \$9. Foreign, \$9.50. Second-class postage paid at the Post Office at Norwalk, Conn. AMERICA, National Catholic Weekly Review. Registered U. S. Patent Office. Indexed in Readers' Guide to Periodical Literature.



For You and Yours . . .

A MISSAL WHICH BRINGS OUT SIMPLY AND IN CLEAR ENGLISH
ALL THE HIDDEN BEAUTY AND MEANING IN THE HOLY MASS

THE MARYKNOLL

Daily MISSAL

Available Now at a NEW, low, low price!

USE THIS superb Missal just once! Take it to Mass with you. You'll be delighted to find it is as clear and easy to understand and follow as the beloved "Our Father" and "Hail Mary". With the MARYKNOLL MISSAL guiding you — every word, every symbol, every gesture of the Holy Sacrifice of the Mass is wonderfully illuminated with new clarity, new meaning, new beauty! You'll LIVE and LOVE and KNOW the Holy Mass more so than ever before in your life.

Acclaimed by Catholics as the Most COMPLETE and SENSIBLE Daily Missal Ever Published!

There is good reason why the MARYKNOLL MISSAL is being called the "sensible" missal by all who use it. This missal reads the way you speak. Crisply. Clearly. Simply. It translates into pure, everyday English the majestic words of the Mass as no other missal has ever done before. The words of Christ become more full of hope, joy and meaning to YOU as you take part in the true and eternal mystery of His Mystical Body.

Ideal for the Experienced Missal User and Beginner Alike

The MARYKNOLL MISSAL has every feature you want in a missal. It is the only all-new missal published since the Holy Father ordered extensive changes in the liturgy. ALL these changes are included. PLUS many, many extras.

Nothing has been spared in order to make the MARYKNOLL MISSAL the easiest and most convenient to use. Page numbers and directions are clearly marked the few times turning a page is required. Contains LARGE, bold type throughout. It enables you to follow the priest step-by-step . . . from the time he and the altar boys kneel for the opening prayers at the foot of the altar . . . through the beautiful Kyrie and Gloria . . . until the priest raises his hand for the Last Blessing and says to you, before the Last Gospel: "May Almighty God, the Father, Son and Holy Spirit bless you."

95 beautiful and inspiring illustrations — Many full color reproductions of breathtaking religious art from Abbey of Beuron in Europe.



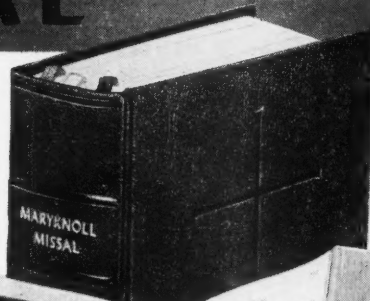
SEE THIS SUPERB MISSAL TODAY!

Your Catholic book dealer is now well stocked with the low-priced MARYKNOLL MISSAL. Drop in to see him the next time you're in the area. Examine the MARYKNOLL MISSAL. Check it for the specific features you want in a missal. Compare it against the missal you may now be using. In just a few minutes you'll become convinced — this is the best missal-buy on the market today — only \$3.95.

Other beautiful bindings of this same missal are available at: \$4.95, \$8.00, \$11.50 and \$14.50.

ONLY
\$3.95

Confraternity Version
Word-for-Word
as Read from the Pulpit



Imprimatur: ✠ RICHARD J. CUSHING
Archbishop of Boston
Edited by the Maryknoll Fathers
Father Thomas J. Bauer, M.M., Editor-in-Chief
With the collaboration of
Father Charles J. Callan, O.P., S.T.M., Litt. D.

A FEW OF THE 44 OUTSTANDING FEATURES

- Sturdily bound with reinforced cloth • Onyx stamped binding
- Three beautiful page markers • Complete in 1699 pages.
- Ordinary in LARGER type • Explanation of ALL Masses • Fewest-ever page turns • Easiest-to-find prefaces • Frequently used text repeated in front • Morning and Evening Prayers • ALL Masses of the dead • Benediction Ceremony • Stations of the Cross • Rosary Mysteries and Meditations • Sunday and Feast Calendar • ALL Votive Masses • ALL the Sacraments and their rites • How to meditate • Detailed index • PLUS 25 OTHER BENEFITS.

A P. J. KENEDY & SONS PUBLICATION ©1958

Publishers to the Holy Apostolic See

AVAILABLE NOW WHEREVER CATHOLIC BOOKS ARE SOLD

MM-720

Correspondence

For Cooperative Effort

EDITOR: Relative to Donald J. Thorman's article, "New Look in Social Action" (AM. 10/4), on the fourth annual convention of the National Catholic Social Action Conference, I submit this quote from the manifesto issued by the first World Congress of the Lay Apostolate in Rome:

To all men of good will, anxious to safeguard the integrity of the human person and respect for its destiny, in order to maintain and promote in a temporal order based on natural law the primacy of spiritual values . . . the World Congress for the Lay Apostolate addresses a fraternal appeal, inviting them to work together on these bases for the institution of a truly human international community, indispensable condition for any hope of peace.

In support of this appeal Pope Pius XII invited the second Congress, in 1957, to

collaborate with the neutral and non-Catholic organization movements to the extent and on condition that you serve the common good and the cause of God.

Mr. Thorman's account of the NCSAC meeting gives no evidence that such collaboration was attempted there. Do we have any record of such interdenominational efforts at lay Judaeo-Christian social action on the community, state or national level?

TERENCE O'DONNELL

Chicago, Ill.

Unconditional Right?

EDITOR: In his article on "The Morality of Right-to-Work Laws" (AM. 9/6), Msgr. Francis W. Carney arrives at the astonishing conclusion that the right to work is only a "mythical" right. I am inclined to agree rather with the author of a letter in the *Cleveland Plain Dealer* (9/4/58), who states: "The right to work is the right to sustain life and is thus equal to the right to life itself. As such it is as nearly absolute as human rights can be." Ample support for the basic importance of the right to work can be found in Leo XIII's encyclical

Rerum Novarum: "Man is older than the state and he holds the right of providing for the life of his body prior to the formation of any state. . . . Rights must be religiously respected wherever they are found. . . ." Are theologians going to accept the whittling of natural rights to the point where they admit that such rights are only mythical?

EARL J. KROCC

Cleveland, Ohio

[Msgr. Carney in fact wrote: "Ethically and morally the 'absolute right to work' is a myth" (AM. 9/6, p. 588). On the same page he had stated: "If man has the duty to perfect himself through work, he also has the correlative right to work in order so to perfect himself. His right to work, however, is not absolute and unconditioned. . . . In the present case, we have to consider the conflict between a man's right to work and other men's right of association." ED.]

Entry of Subversives

EDITOR: According to Joan C. Davis' "Feelings Run Strong on Immigration" (AM. 10/11), the McCarran-Walter Act does not "achieve its purpose of keeping out subversives." That would be an alarming statement if it could be proved. It is no proof to say: "Newspapers pointed out that it would be an easy matter for hundreds of Communist agents to slip across our 4,000 miles of border, or to enter the United States by other means."

Mere entry is too precarious for foreign agents to do their most effective work. They need legal protection against sudden deportation, such as existed before the law was passed. If it could be easily evaded, subversives would not work so hard for its complete revision. Their purpose seems to be to arouse interest in secondary considerations as a means of diverting public attention from the primary need of self-preservation. Changes in quotas can be made when necessary without destroying the protection which the McCarran-Walter Act provides.

HENRY V. MORAN

New York, N. Y.

To Face Facts

EDITOR: "Arkansas Auction" (AM. 10/11), by Dorothy Abernethy, expressed very praiseworthy sentiments. But let's get down to brass tacks. Is the author in favor of integration in the schools or isn't she? That is the question in Arkansas today, even if Mrs. Abernethy and her newswoman friend do not discuss it. No one likes to face up to unpleasantness, but face it we must.

MRS. FRANK M. LEO

Nutley, N. J.

The Presidential Election of 1880

JESUIT STUDIES
by Herbert J. Clancy, S.J.

This monograph is an analysis of the presidential election of 1880. The writer has fine-combed all the available documentary evidence. The personal papers of James A. Garfield, Samuel J. Tilden, Thomas F. Bayard, Chester A. Arthur, as well as those of thirty-one other American politicians, have been carefully examined. The election was one of the closest and most exciting in all American history. Bribery, forgery, and religious bigotry formed the seamy side of an otherwise fair political contest. The loser, Hancock, was convinced that he had really been elected and then defrauded. The winner, Garfield, was promptly assassinated by a disappointed office seeker. The final chapter, which deals with Garfield's close victory and tragic death, is based in part on the assassin's own letters. The monograph joins the company of four distinguished studies of presidential elections: Gammon's study of the election of 1832, Fite's study of the election of 1860, Coleman's study of the election of 1868, and Haworth's study of the election of 1876. Like these men, the author has tried not to let Lord Acton's warning, "The impartial historian can have no friends," keep him from being objective.

Cloth, x + 294 pages. \$4.00

Loyola University Press, 3445 North Ashland Avenue, Chicago 13, Illinois

Current Comment

The Testament of Pius XII

If anything was needed to dramatize the fact that Pius XII died "a poor man," as Vatican sources stated, it was provided to the world by the photographs of the Pontiff on his deathbed in the bare and ascetic room in Castel Gandolfo. There, in a carpetless chamber, the Vicar of Christ went to the riches of God from the poverty of his personal life.

In his last will Pius named the Holy See his "sole heir"; but he left nothing of material value save some books, musical recordings, some pieces of furniture and souvenirs of his long diplomatic career. His testament was, as well, the last will of one poor in spirit, for he begged the pardon of those he "may have offended, harmed or scandalized by word or deed."

On Oct. 13, Pius XII was laid to rest amid the pomp and splendor of St. Peter's. Throughout his long reign he had been surrounded by the glorious panoply of the Church in her regal splendor.

All that majesty, it is good to recall, is a frail token of the homage we owe to God and strive to pay to Him in the person of His visible representative on earth. It is the God-Man, Jesus Christ, who is revered and honored by the splendor that surrounds a Pope. And it is Christ who is imitated when a Pope dies, as Pius did, poor in this world's goods but rich in grace gained through the "good fight" he fought for the interests of his Master.

Conclave Fantasies

If we are to believe published speculation, the successor of Pius XII will be a "pastoral" Pope, in contrast to the "diplomatic" Pope who has just died. This tendentious mode of talking harks back to the death of Leo XIII in 1903. At that time it was said that Cardinal Sarto (St. Pius X) was chosen because the Church needed a "religious" Pontiff in succession to Leo XIII, whose long reign was loosely characterized as "political."

The facile use of such catchwords at the time of conclave is unfair both to the deceased Pontiff and to his successor. St. Pius X at the first opportunity found it necessary to say quite bluntly that he would not depart from the line of Leo XIII. The opposition, "diplomatic vs. pastoral," is particularly inept in the case of Pius XII. Though this Pope was a diplomat by training and experience, his pontificate deserves in every way to be described as "pastoral."

The 19 years of the reign now ended are filled with deeds of the highest significance for the care of souls. Not to mention Pius XII's fatherly and personal interest in all who came to him—a pastoral attribute in itself—his many official acts testify to a profound awareness of the needs of souls today. His decrees on liturgical reform, his encouragement of the lay apostolate and his promotion of secular institutes are only a few of the ways in which he proved himself an "Angelic Pastor." Now is the time to scotch the idea that, because Pius XII was a diplomat, he was any whit less a shepherd of souls.

Fingers in the Jam Pot

When 150,000 railroad workers ground trains to a halt in Argentina on Oct. 9, tying up all travel for three days, they showed that they want no part of the old Peronist leadership. Those former leaders are still around, and—apparently in return for their votes in the Presidential elections last Feb. 23—they have been getting increasing Government support. For example, a law passed on Aug. 8 put out of office all the present labor union officials, called new elections within 90 days (President Arturo Frondizi had just restored full trade-union rights to all former Peronist labor leaders) and set up a single federation in each craft—under state supervision.

Government has long been given to meddling in labor's affairs in Argentina. Perón, who undoubtedly improved the workers' lot in many ways, took over their unions completely and used them for his own political purposes. Labor

has loudly protested such interference, and this strike of the railroad workers seems to show that they are now going to fight for their freedom. The Argentine bishops have often spoken up in labor's defense. In a collective pastoral letter of April 28, 1956 they complained of the state's tendency to "create a [labor] monopoly, violating the workers' conscience and their freedom." Specifically, they condemned

the single, obligatory union, where the state recognizes only one union in each profession, thus manipulating the union and making it a bureaucratic tool for political ends.

These were precisely the conditions that existed under the Perón regime; it appears to be what the present regime wants, too. Labor will never be free in Argentina until it has the right freely to organize.

Economics of One World

New Delhi played host Oct. 6-10 to finance ministers and reserve bank presidents from 68 countries. Annual meetings of the International Monetary Fund and the International Bank for Reconstruction and Development had attracted these visitors. Observers saw in their choice of a meeting place a symbol of the long road traveled by the institutions since their organization in 1946 at Bretton Woods.

If doubts remained in some minds about the value of Bank and Fund for a stronger world economy, reports on activities in the past fiscal year surely dispelled them. During the economic decline of 1957-58, for instance, the Fund exercised a world-wide stabilizing influence. Over the same period the Bank counted a total of \$2.8 billion in outstanding loans. More impressive still was the witness of the land in which they met. The success that India, the Bank's biggest borrower, has had with its large-scale economic development plan is enough to satisfy any doubting Thomas.

A sense of urgency marked the first sessions. Resources in both Bank and Fund were judged to be dangerously low. Thus U. S. proposals to increase the authorized capital in the Bank quickly met with overwhelming support. As Prime Minister Jawaharlal Nehru advised the delegates in his address of welcome, a giant has been unleashed

in Asia. Now the industrially advanced nations must help its stumbling steps toward economic maturity.

Private capital investments will continue to be an important factor even in the planned development of "have-not" countries. Experience in the most highly industrialized areas of the world, however, has demonstrated the need for international agencies to supplement and stabilize private efforts. For this reason the actions taken in New Delhi are heartening.

Violation of Jewish Rights

The bombing of the Reform Jewish Congregation's temple in Atlanta, Ga., on Oct. 12 was the worst of four such incidents in the South in little more than a year. It exposed to public view, once again, a frightening rift in the nation's fabric. Phone calls after the explosions suggested that mentally ill people were responsible, but police now believe they see a pattern pointing to over-all planning of these dastardly acts.

Sane and civic-minded people of the nation join President Eisenhower in calling these incidents "deplorable." Bishop William E. Cousins of Peoria condemned the Oct. 14 bombing in his see city in Illinois as "an attack upon one of our most cherished freedoms—the freedom of worship which people of all faiths must protect." From his words our Jewish brothers can take assurance that Catholics see these things for what they are.

Humane Cooperation

Observance of the fourteenth National Employ-the-Physically-Handicapped Week (Oct. 5-11) drew attention to an encouraging bit of statistics. State employment services alone have placed more than 2.9 million handicapped workers during the past eleven years. Despite a decline in total job placement this year, the ratio of disabled workers who hold jobs remains the same.

Efforts by State and city committees, therefore, have paid off in the drive to aid the largest minority group victimized by discriminatory employment practices. Job placement of the disabled is still difficult. Yet the work of pri-

vate and public agencies meets with increasing success. Wider employment of the more severely handicapped and of disabled women demonstrates this.

Interest in aid-to-the-disabled will be further stimulated by recent news from abroad. Last month five top administrators of U. S. social security and insurance programs had a chance to observe welfare developments inside the Soviet Union. The quality of some USSR research into disability so impressed Social Security chief Charles I. Schottland that he urges study of it here.

That the Russians are human and that they face human problems are facts easily ignored in this day of military and scientific competition. On the humane level, at least, the earth's giants can afford to cooperate rather than compete. Such an effort, we hope, may prove productive of more than aid to the physically handicapped.

Achievement in Vietnam

The postwar rise of Asian nationalism has created new problems for the Church in mission lands. Rightly or wrongly Christianity has often come to be considered a by-product of Western civilization and therefore as an institution to be suspected, if not hated and feared.

Not so in Vietnam, as Arnold J. Toynbee reports in his latest book, *East to West* (Oxford U., \$4.50). The noted British historian speaks glowingly of the Church's achievement in this tiny Southeast Asian country:

The Roman Catholic Church must be proud of what it has done, and is doing in Vietnam; for here it has successfully shaken off its transitory association with the Western world and has recovered its universality. In Vietnam, Catholicism is not an instrument of Western ascendancy. It has become what it is in Western Europe: part of the native spiritual heritage of the indigenous population.

In reality, of course, the Church has never lost its universality, despite what Mr. Toynbee implies. The unscrupulous may have used it for political purposes. The human instruments chosen for its propagation in pagan lands may unwittingly at times have associated the Church with Western civilization. But Catholicism has never ceased doctri-

nally to be the religious haven where Asian, African or European can remain what he is and yet be equally at home. It is up to Catholics the world over to demonstrate this universality. Then Asians will respond, as so many already have in Vietnam.

A Catholic PTA

With close to 70,000 residents, Oak Park, Ill., lays claim to being one of the largest villages in the country. After a recent visit to the Home and School Association of Ascension parish, we are ready to accord this hustling Chicago suburb another accolade. It has one of the most alert parent-teacher groups we've yet run into.

During the early part of the evening scores of young fathers and mothers visited informally in the parish school halls while waiting to sit down with Sister Mary or Miss Jones for an unscheduled private chat about their Jimmy or Kathy. Every classroom in the large school (enrolment: 1,250) was a busy parlor presided over by one of the 18 Ursuline Sisters or 8 lay teachers on the staff. These sessions take place every six weeks, and twice a year every father and mother pays a scheduled visit to their child's classroom teacher.

At 8:30 that evening the 650 parents gathered in the school auditorium for a business meeting. The usual black-serged phalanx in the front four rows was missing, for the Sisters were seated casually throughout the hall. When the speaker of the evening had given his 30-minute talk, there began an hour-long barrage of questions—keen, practical, direct. Small knots continued the discussion during the social hour and, no doubt, for days after across backyard fences and on the El train to work.

Msgr. John D. Fitzgerald and his parishioners have succeeded in building something valuable in Ascension's Home and School Association. Let's hope for many more of them all over America.

Should Fanny May Do It?

Storm signals are up along the housing front. Tight-money policies normally shorten the supply of mortgage funds. When such funds contract, the number of housing starts will decline. Thus a recent sharp rise in offerings of mortgages to the Federal National

Mortgage Association (Fanny May) warns of a possible slowdown in the housing industry. This was to be expected in the wake of the Federal Reserve Board's anti-inflation moves.

Observers raise two complaints against current governmental policies. The first concerns reduced activities of Fanny May at a time when funds for mortgages should be made more available. Even Fanny May's foes admit that its mortgage-purchase program exerted a large influence in recent months, particularly in the low- and medium-price-housing brackets.

More sweeping is the criticism of the use of planned restrictions on housing starts as an anti-inflationary device. Stabilizers must be used to smooth the path between recession and boom. But, the critics say, badly needed housing cannot be sacrificed to that end. As Sen. John J. Sparkman, chairman of the Senate housing subcommittee, remarked to the Savings Banks Association of the State of New York on Oct. 3, housing means much more than a "mere economic force."

U. S. population trends lend urgency to the Senator's words. Within ten years we face further consequences of our postwar population boom. Vigorous efforts must be made now to supply the housing demands expected when the postwar babies start families of their own. Perhaps Fanny May should be encouraged to aid in meeting that demand.

"Playhouse 90" Plays Rough

The "Playhouse 90" (CBS-TV) presentation of *The Plot to Kill Stalin* on Sept. 25 was sensational. Specific Soviet bigwigs, named by name and unmistakably characterized in make-up, were shown planning the death of Premier Stalin. When Stalin's stroke in 1953 anticipated their design, Nikita Khrushchev was depicted as callously refusing medical stimulants to the stricken dictator.

Soviet Ambassador Menshikov countered this dramatic blow with a protest to the State Department. He called the play "a filthy slander." The Soviet Gov-

ernment countered too: it closed the CBS news bureau in Moscow.

Some observations seem in order. 1) It was imprudent to heat up the Cold War with klieg lights, right in the face of our initial efforts at cultural exchanges with the USSR. 2) Mr. Menshikov made a point: such slanderous attacks are "incompatible with international standards and inadvisable in normal diplomatic relations." 3) It is at least in poor dramatic taste to portray the living head of a foreign State as a homicide for the sake of entertainment, especially when the young and unwary may be led to accept the portrayal as documentary. 4) There is the moral issue. We simply do not know with historical certainty the manner of Stalin's death, and hence the theme of *The Plot to Kill Stalin* would seem tendentiously libelous. Unsavory as the masters of the Kremlin were, they are entitled to whatever shreds of good repute belong to them in truth; it is hardly just to brand them as assassins-by-hypothesis when they cannot make effective rejoinder.

The Voice of Archbishop Rummel

Rumor has it, among certain misguided circles in the South, that Archbishop Joseph Francis Rummel of New Orleans, outspoken fighter against the injustices of enforced segregation, has "learned his lesson" and been forced to "back down." We are pleased, therefore, to publish the following quotation from a pastoral letter of Archbishop Rummel, which was read from the pulpit in all the churches of his archdiocese during October:

WE CANNOT FAIL to recognize with deep concern the fact that our nation is confronted with an internal problem, which can become a serious threat to the peace and unity that are indispensable to our well-being and happiness at home and to our prestige and influence throughout the world. Daily we are reminded that the racial controversy is growing in extent, intensity and bitterness. It would indeed be a calamity to our nation were we to become permanently divided and distressed over an issue which involves basic human rights, moral responsibilities, religious principles and the solid foundations upon which our democratic way of life was conceived and developed.

We have no intention at this moment to repeat or enlarge upon our previous statements on this controversy. We are as convinced as ever

that all men are created after the image and likeness of God, endowed with an immortal soul destined to share the life of grace on earth and the life of glory in heaven—the one heaven that offers to all deserving men without distinction of race, nationality or color the entrancing vision of the All High God.

We are as convinced as ever that the eternal Son of God, Christ Jesus our Lord, lived, suffered and died to merit the grace of sanctification and salvation for all men, that He instructed His Church to make His way of life available to all nations, peoples and races.

We are still convinced that the consistency of the Christian faith and conformity with the Christian way of life demand our repudiation of racism in all its obnoxious forms.

We are still convinced that love of neighbor is the test and yardstick of our love of God, weighed in the balance of sincerity, helpfulness and absence of compulsory discrimination.

We are still convinced that enforced racial discrimination inflicts incalculable mental and emotional cruelty and pain, physical and social privations, educational and economic restrictions upon 16 millions of our fellow citizens, and that these discriminations are unjustifiable violations of the Christian way of life and the principles of our American heritage.

—Unesco Chief to Pax Romana—

UNDESERVEDLY overlooked by Catholic editors this summer was the significant address which Unesco's director general, Dr. Luther H. Evans, delivered before a meeting of Catholic intellectuals and university students. Now that the full text of this discourse has, somewhat belatedly, become available, the message of Dr. Evans draws fresh attention. It was delivered September 6 in Vienna, at the closing session of the 24th World Congress of Pax Romana.

Unesco's present administrative chief pursued a line of thought quite different from that once propounded by his predecessor in office, Dr. Julian Huxley, the first director general. Dr. Huxley, whose materialism and agnosticism are well known, in 1946 set forth his theories about Unesco and what it should be in *Unesco: Its Purpose and Its Philosophy*. This program was never adopted by Unesco itself and was never published as an official document. But for years, the organization suffered in world opinion from that attempt to commit it to a materialistic philosophy. In the light of these antecedents, the Vienna message of Professor Huxley's successor had (and probably was meant to have) a very particular meaning which was not lost on the audience.

One of Unesco's principal undertakings for the immediate future is a program to improve mutual understanding between Eastern and Western cultures. Pax Romana's support and participation were solicited. In this field, as the speaker noted, religion has much of significance to contribute. Religion and culture necessarily interact. "Just as there is a religious factor in many of the expressions of culture," said the director general, "so a human and cultural value may be discerned in every religious celebration." It is not, he added, Unesco's scope to probe into the religious content of a culture.

This recognition of the place of religion as an authentic and natural reality of man's existence is quite in contrast with Professor Huxley's rejection of supernatural manifestations, such as miracles, and his arbitrary and sectarian exclusion of theological dogmas from the purview of Unesco. One is tempted to read a repudiation of the Huxleyan brand of 19th-century monism and scientism in the words of Dr. Evans, who pointed out that religious factors cannot be ignored in the new undertaking. "To leave them aside in the studies and research involved," said Dr. Evans, "would have meant, on a plea of avoiding prejudices, falling into another prejudice and disregarding an enormous proportion of the world's cultures." This mistake must not happen.

In the course of his address to Pax Romana

the guest speaker paid a forceful and magnanimous tribute to the Catholic Church. By its record in achieving catholicity, the Church has provided Unesco with proof that unity amid cultural diversities is possible of realization. This description of the Church's universality deserves somewhat lengthy direct quotation:

The Catholic world has an experience extending over nearly 2,000 years in bringing the various cultures face to face in one and the same ideal—I would go further and say in bringing about a communion of the various cultures in a faith which at the same time respects, inspires and transcends them. . . . This experience . . . should be recognized as one of the most extraordinarily successful results in human history of mutual appreciation between different cultures.

The history of missionary work, carried out among all the peoples of the earth, bears witness to tremendous endeavors made in the direction of understanding and adaptation, side by side with fidelity. The message which you bear has surely found its place in the multitude of languages in which the necessary words were sometimes lacking for the expression of a doctrine; it has been proclaimed in the multitude of holy places where religious fervor came seeking the divine presence; it has become part of the multitude of ritual ceremonies, social festivities and moral customs.

As the apostles of a creed, men have sometimes had to discountenance certain traditions, they have often purged them, have made use of them, and some they have safeguarded and beautified; in every case they had to understand them and to appreciate their value. From these traditions, which none wished to betray, were to spring new arts, institutions and thought, in which everyone could find traces of his own ethnic characteristics. In every country, the existence of a native priesthood bears witness to the fact that the espousal of a certain ideal is not the privilege of one race or one continent alone, and that a man may keep his individuality in communion with men from other parts.

The tone as well as the words of this address to Pax Romana by the director general should inspire confidence that the participation of Catholics in the forthcoming Unesco study project is welcomed by the organization in all sincerity. Those on the sidelines who were legitimately offended by the bold attempt in 1946 to make the organization the instrument of a particular philosophy, and an atheistic one at that, can find here a basis for a re-evaluation of Unesco and its mission in a world of many cultures.

ROBERT A. GRAHAM

Washington Front

The Popes and Washington

TODAY'S extraordinary demand for knowledge of the Pope and papacy obscures one notable fact about the election of a Pope. Strictly speaking, the Cardinals do not "elect a Pope." Rather, it is the Roman clergy who elect their own bishop, as was done in most medieval dioceses. On his selection every Cardinal is made the titular pastor of one of Rome's many parishes. So, strictly speaking, when the Cardinals meet in a conclave (that is, locked in together), they are primarily electing the Bishop of Rome. But, since the Bishop of Rome is the successor in that See of St. Peter, the first Pope, the visible head of the Universal Church, the Bishop of Rome is *ipso facto* vested with universal spiritual jurisdiction.

This universality has always been recognized by our Governments. Before Pius IX lost his temporal power *de facto* in 1870, for twenty years or so the President had an official Minister to the Holy See. When I was a graduate student in Rome, 1919-21, it was an open secret there that the third secretary in our Embassy to Italy had, as his sole duty, to act as a liaison between Washington and the Vatican. This had been going on for many years.

Then, on December 23, 1939, President Roosevelt went further. He named Myron C. Taylor his personal

representative to Pius XII with rank of ambassador. This did not constitute formal diplomatic "recognition." It was a war measure, and it turned out to be a very fruitful one for both sides, as well as for the Allies in the war. Finally, in 1951, President Truman, exercising his prerogative under the Constitution, gave (as I see it) formal recognition to the Vatican State as a sovereign state by sending to the Senate for confirmation his appointment of Gen. Mark Clark to be first U. S. Ambassador at the Vatican. But the outcry was so loud and furious that General Clark withdrew his name and the matter was dropped. The question remains, however, whether the original recognition stands.

The influence of the Pope is all-pervading. It is that of the sword of the Spirit, which is the word of persuasion. The Popes have been the clearest voices denouncing the international conspiracy as an atheistic movement, Christianity's deadliest enemy. Pius XII, of holy memory, was always engaged in the Cold War with Moscow. He was the most powerful moral force on our side in that deadly conflict.

Then, both as Pope and Catholic, the Pope is necessarily an internationalist. Pius XII constantly praised the United Nations as representative of the "family of nations," though not all its works, of course. But his representatives do cooperate with UN's specialized agencies. Also, as a Catholic he is necessarily against racial discrimination in any form, and Pius XII's words on this were many and frequent, and a spearhead for desegregation.

WILFRID PARSONS

On All Horizons

TO GUIDE YOUTH. In an unusual initiative, the editors of the *Catholic Counselor* have published selections from past issues in the form of "Readings for Catholic Counselors" (*The Catholic Counselor*, 650 Grand Concourse, New York 51, N. Y. \$1.25 each; one dozen or more: \$1 each).

ART GALLERY. St. Joseph's College for Women, Brooklyn, has inaugurated a bimonthly exhibition program of contemporary Christian art. The opening exhibition (Oct. 19-31), held in a recently established gallery, will be by André Girard, pupil of Rouault.

SOLDIERS TO EDITORS. Chaplain (Maj. Gen.) Patrick J. Ryan, chief of Army chaplains, who is retiring Nov. 1, will become executive vice president of the *Catholic Digest* . . . Rev. Kevin A.

Lynch, C.S.P., a 1946 graduate of West Point, has become editor of the *Paulists' Information*.

WHO'S WHO OF SAINTS. The names of more than 2,000 saints and blessed, with a short biography of each, are included in *A Dictionary of Saints*, compiled by Donald Attwater (Kenedy, \$3.95).

RECOGNITION. The 1958 Peace Award of the Catholic Assn. for International Peace will be awarded this year to Robert D. Murphy, Deputy Undersecretary of State. The presentation will take place at a luncheon ceremony at the Sheraton-Park Hotel, Washington, D. C., on Oct. 25.

SPRING IN VIENNA. The Institute of European Studies (35 E. Wacker

Dr., Chicago 1, Ill.) has issued its spring semester bulletin. Undergraduate students between 18 and 25, with at least one year of college, are eligible to study at the Univ. of Vienna. Departure date is Feb. 10, 1959.

FIGHT NEWSSTAND FILTH is the title of a pamphlet in which Charles H. Keating, founder of the highly successful Citizens for Decent Literature, explains the aims and methods of his organization. Obtainable from Ave Maria Press, Notre Dame, Ind. Single copy by mail, 15 cents; 100 for 7.5 cents; 500 for 7 cents.

CATHOLIC SCOUTS. There are now more than 418,000 boys and men in the approximately 11,962 Catholic-sponsored Boy Scout units in this country. These figures, which represent a substantial growth in the past year, were announced in Kansas City, Mo., recently by Al A. Kirk, director of Catholic scouting for the National Boy Scout Council.

R.A.G.

Editorials

Our Incalculable Loss

IT SEEMED that the entire free world went into mourning for Pope Pius XII, whose death occurred October 8 at his summer residence of Castel Gandolfo. Secretary of State John Foster Dulles, one of three eminent representatives of President Eisenhower, was delegated to attend the Pontiff's requiem Mass. UN Secretary General Dag Hammarskjöld stated: "This generation has lost one of its noblest sons and greatest leaders." Cablegrams came pouring in to Rome from distant chanceries, even from troubled capitals like Amman, Beirut, Cairo and Jakarta. In Washington, along Embassy Row, flags were at half-mast, and musical entertainment and dancing at diplomatic functions were canceled. Flags in the Netherlands, Argentina, Eire, France and other countries stood at half-staff; so did those on the pavilions at the Brussels World Fair. The flag over the Soviet pavilion was lowered, too.

Religious leaders all over the globe hastened to issue statements praising the late Pope Pius. Here in the United States, in a cablegram to Eugène Cardinal Tisserant, dean of the Sacred College of Cardinals, the American Jewish Committee recalled the late Holy Father's unrelenting efforts to succor helpless refugees, irrespective of creed or race. The National Conference of Christians and Jews told Catholics they were not alone in their loss. The National Council of Churches saluted Pius XII's "deeply spiritual character and his earnest desire for peace and understanding between nations." Billy Graham hailed him. So did the Synagogue Council of America. In a perceptive and moving sermon in St. Patrick's Cathedral in New York, Rev. Robert I. Gannon, S.J., interpreted these and thousands of other heartfelt messages:

To judge by the press of this city, this country and the world, to judge by radio and television, every civilized person alive seems to have loved

him almost as much as we did. In our lifetime we have seen the opinion of the world so changed toward the papacy that now the whole world bows in respect and grief at the news that the Pope is dead.

Indeed, as Father Gannon remarked, the secular press outdid itself in public recognition of the churchman who, as Cardinal Pacelli, had delivered an unprecedented talk to the National Press Club in Washington on October 22, 1936. The *Christian Science Monitor*, usually chary about the subjects of illness and death, kept news of the Pope's illness well down on inner pages for two days, but broke into a front-page account of him when he died. Even the New York Communist weekly *Worker* explained to AMERICA that they had gone to press too early with their October 12 issue to include an account of the Holy Father's death, but acknowledged that Communist dailies in Rome, Paris and London—in fact, even Tass behind the Iron Curtain—had carried the story.

In a remarkable editorial the *Washington Post* reviewed the terrible trials of the Church during the near 20 years of Pius XII's pontificate, calling them "almost unrelieved disasters." Against this, however, the *Post* weighed the "tremendous spiritual quickening" and the "diminution of historical jealousies and suspicions that had been felt of late among people of all faiths." The Washington newspaper surmised that Pius XII, "by his conciliatory words and by the singular sweetness and gentleness of his personality, was chief among the influences that have served to draw Christians perceptibly closer to a unity of love, if not of creed." This was the theme of hundreds of other editorials which, by their unanimity, make it indubitably clear that the Church and the world have sustained an incalculable loss in the passing of Pius XII.

Myron C. Taylor's Eulogy

AMONG THE GENEROUS tributes paid to Pius XII is that of the man who for ten years represented the President of the United States at the Vatican, namely, Myron C. Taylor. In his statement, Mr. Taylor recalled that he had first met the Pope in 1936 when, as Cardinal Pacelli, he made his memorable visit to this country. At that time the future Supreme Pontiff remarked that the time was coming when it would be necessary for men of all religions to stand together, regardless of creed, to meet the menace of communism.

Mr. Taylor recalled this incident as evidence of Pius XII's habit of farsighted judgment. It was once the

fate of President Roosevelt's personal representative, however, to have to minimize the papal estimate regarding the Reds. After the Nazi attack on the Soviet Union in June, 1941, the United States decided it was necessary to extend military assistance to the Soviets. Such a policy, of course, called for a good deal of explanation not merely to the American public, but also to world religious leaders, including the Holy Father. It became Mr. Taylor's duty to explain to the Pope the motivation of President Roosevelt in aiding an antireligious Government which, only a few months before, we had bracketed with the Nazis.

Referring to this phase of the Taylor mission, the lead editorial of an important newspaper on October 9 contains an ambiguous statement: "Before the second World War was over he [Pius XII] had been made to realize that there would be no secure place for religion in the world if the Axis won." Such a sentence is, to say the least, somewhat unfortunately phrased. The editorial, perhaps without intending so, implies that the Holy Father was at one time favorable to a Nazi victory.

The truth is that the Holy Father did not have to be told what lay in store for the Church in the event of Hitler's triumph. But neither did he share the indiscriminating confidence of President Roosevelt in the

future course of the Soviet Union. In a message of Sept. 3, 1941, personally delivered to the Pope by Myron C. Taylor, President Roosevelt expressed his confidence that a change for the better was in the air. "I believe," wrote the President, "there is a real possibility that Russia may as a result of the present conflict recognize freedom of religion in Russia. . . ."

In the perspective of history it was the President who was mistaken on the evolution of Soviet postwar policy, and it was Pius XII whose reserve proved to be warranted. As Mr. Taylor has graciously acknowledged, the Pope's 1936 position on communism was indicative of the wisdom that Pius XII so frequently displayed at the great turning points of our time.

New Stance in the Far East

OUR COUNTRY'S INVOLVEMENT in the defense of the Quemoy has been hard to sell to the American public, the press and our European allies. How otherwise explain the startling press conference of Secretary of State Dulles on September 30? In answer to a series of questions on U. S. China policy, Mr. Dulles dashed Nationalist Chinese hopes for an American-assisted return to the mainland. He laid the groundwork for a possible accommodation to Chinese Communist demands regarding the disputed offshore islands. The Dulles conference marked what may well be a new phase in the decade-old history of our China policy.

That policy has passed through a series of such phases since the Chinese Reds completed their conquest of the mainland in 1949. On January 15, 1950 President Truman, in response to the recommendations of the National Security Council, announced that we would not become involved in the Chinese civil war. "Similarly," he added, "the U. S. Government will not provide military aid or advice to the Chinese forces on Formosa."

With the outbreak of the war in Korea, Formosa suddenly rocketed into an important place in U. S. Pacific defense plans. We interposed the Seventh Fleet between the mainland and the Chinese Nationalist stronghold in order to prevent the spread of the Korean war. The maneuver also had as its aim the restraining of Chiang Kai-shek. Chiang thus found himself "leashed," only to be "unleashed" a short time later by a new Administration in 1953. The "unleashing" was like a green light to Chiang. The Chinese Nationalist leader committed one-third of his crack troops to a couple of vulnerable offshore islands, some 125 miles from Formosa and within the territorial waters of the mainland.

With the Dulles press conference, Chiang Kai-shek

is once again "leashed." For the Secretary of State told the press that any renunciation of force in Formosa Strait must equally bind the Chinese Nationalists; that a return of the Nationalist regime to the mainland was "highly hypothetical"; and that the United States had "no commitment of any kind" to help the Nationalist Government on Formosa to return. Moreover, deeming it rather "foolish" of Chiang Kai-shek to have put large forces on Quemoy and Matsu, he stated that he would be in favor of reducing those forces or even of withdrawing them in the event of a "dependable cease-fire" agreed to by Peking.

The Administration has rejected the interpretation that what Mr. Dulles said represents a "change of position." Nevertheless, one has only to consult the President's statement of September 11 (AM. 9/27, p. 660) to realize that there have been at least two fundamental changes in Formosa policy within a matter of days. Quemoy, which a month ago was vital to the security of Formosa and free-world defenses in the Western Pacific, is such no longer. Chiang Kai-shek's troop build-up on the offshore islands, which was, in turn, vital to these twin securities, has suddenly become unwise.

The new stance in the Far East paves the way for a solution to the problem of Quemoy if the Reds are willing to accept a compromise. Mr. Dulles held out no sanguine hopes in his October 14 press conference. Despite the temporary cease-fire ordered on October 5, basic Communist aims in the Formosa Strait, Mr. Dulles pointed out, appear to remain unchanged. Their ultimate objective "goes far beyond the offshore islands and has as its primary, if not exclusive, purpose to take over Taiwan." Obviously there can be no compromise on that issue.

Outward Bound

ON OCTOBER 12 our pioneer lunar probe made a meteoric earthfall in the midnight gloom of the Pacific Ocean. It failed to orbit "chaste Diana," but it brought us with breath-taking speed to the threshold of the Space Era. Yesterday's science fiction is on to-

day's drafting boards. Even now the X-15 is ready to carry a pilot to the edge of the atmosphere. Within three years some daring soul, encapsuled in a ballistic rocket, will hurtle about the globe as Laika did. Man is outward bound. The race stands poised at the Last

Frontier, "whose margin fades forever and forever" as we plunge into the perilous dark broad sea of the unknown.

Several factors give urgency and inevitability to the conquest of space. From a narrow point of view, our national prestige and security are involved. Distasteful though the contest may be, we are running an obstacle course of technical progress with the Soviet Union. The world is watching, and what is at stake is the crown of scientific and military supremacy. More vital is the question of defense. The United States cannot sit glued to its continental land mass while an aggressive ideology establishes a satellite power-complex in the wild blue yonder. Barring the rise of some primitive corpus of Space Law which will guarantee the peaceful use of earth's environment, it is quite conceivable that within two decades there will be "airy navies grappling" in the void, and control of the moon itself may be a major issue in our "subplanetary" policy.

But there are broader and happier factors which justify our efforts to break free of this kindly prison where man has been caged for millenia. Last spring the

President's Science Advisory Committee referred to the "compelling urge of man to explore and to discover." As Tennyson put it, man yearns "to follow knowledge like a sinking star, Beyond the utmost bound of human thought." So far we have had to be content with fragmentary information about the universe. Now, as Pius XII said to the Seventh International Congress of Astronautics in 1956, "it may be possible to break through the barrier and win access to new truths . . . which God has deposited in profusion in the world."

Is it presumptuous to reach for the stars? The late Pope did not think so. God gave man his "insatiable thirst for knowledge." He did not "intend to limit his efforts at conquest when He said to him: 'Subdue the earth.' He confided all creation to man and offered it to the human spirit in order that this spirit, by penetrating creation, might be able to understand ever more profoundly the infinite greatness of the Creator." By scanning the wonderful world of God we come to know His goodness. Knowing His goodness, we are easily drawn to love Him, and our fellow men as well. Love is the fulfilment of the Law.

Manpower in Our Day

FORTY YEARS AGO a foot soldier from Tennessee astonished the world by marching 132 German prisoners back to the American lines—single-handed. Was the feat of Alvin C. York on October 8, 1918 something we may never see again in an all-out war? If our correspondent is right (*Am.* 10/18, p. 57), Gen. Nathan F. Twining and our Air Staff apparently think so; these authorities seem to hold that an all-out war would be decided in a few days by long-range nuclear bombardment. Surrender, presumably, would be effected by an exchange of radio messages. Perhaps where a whole city had once stood 132 people would be all that a soldier from the States might find to put on stretchers.

There is a curious lack of discussion about the moral aspects of atomic devastation, as one of our editors pointed out last week (p. 62). But there is also a curious vacillation in the lively debate over the place of the foot soldier—and the place to be assigned in a nuclear age to all our conventional manpower.

Three weeks ago we asked if the United States had the manpower to fight the "small" wars that keep breaking out in a world that dares to do no more for fear of all-out atomic warfare. At that same time former President Harry S. Truman charged that the Administration was cutting defense spending. Mr. Truman's charge brought the reply from Meade Alcorn, Republican national chairman, that there are now 2.6 million men in the armed forces against 1.2 million when the Korean war began in 1950. If Mr. Alcorn's reply means that we have manpower and armament sufficient for the small-scale conventional wars that might be forced upon us, we can relax a little. But certain facts show that our question still awaits an answer.

Besides Admiral Harry D. Felt's message that the forces under his command in the Taiwan area were

not capable of handling a conventional war, there is Gen. Maxwell D. Taylor's admission last February 3 that the Army does not now have an adequate supply of major equipment, and that it will be five years before its weapons are up to date. Reductions in manpower are still planned by the Administration and are apparently being carried out. Thus, in spite of Lebanon, Quemoy and whatever comes next, we are still actually proceeding according to the policy implemented by Charles E. Wilson when, as Secretary of Defense, he ordered, July 17, 1957, a whole series of cuts in manpower.

All this, we fear, puts us well down the road laid out by the British White Paper of April 4, 1957, which declared that, since the free world must depend upon America's nuclear power for protection, Britain would cut back her manpower. At that time we asked what we were to do in the event of another Korea, a flare-up in Indonesia or a localized war in the Middle East: "Are we being driven to the point where such a war will have to be fought with guided missiles or not be fought at all?" (*Am.* 4/20/57, p. 62).

The trouble is that too much attention has been focused on all-out war. Our leaders have to think of a showdown-type of war between America and Russia—of how to prevent it or of how to win if it comes. But the ever-present reality of marginal friction in brush-fire wars demands that we focus also on the question of maintaining our manpower and conventional abilities. We must face that fact financially, probe the ability of the economy to support it and weigh the diplomatic advantages that follow from it. How big does our nuclear stick have to be? More pressing is the question: How big does our conventional stick have to be? It is the one we are more likely to have to wield.

The Jesuits' Prodigal Son

William T. Noon

IT IS NOW more than 40 years since AMERICA noted, in its review of *A Portrait of the Artist as a Young Man*, that this work "seems to be only too faithful an autobiography," and added that James Joyce "speaks well as a rule of his Jesuit teachers" (2/3/17, p. 406). A few weeks later, in the *New Republic*, H. G. Wells likewise saw fit to describe this novel as "the story of an education: by far the most living and convincing picture that exists of an Irish Catholic upbringing." Critical appraisal in the last decade or so, notably that of Hugh Kenner, has seriously questioned so straight an autobiographical, or confessional, reading of Joyce's fiction.

This confusion of fiction with fact is, however, a marked tendency in much current writing on Joyce. Critics continue to talk about Stephen Dedalus as "Joyce's hero"; Kenner has lately been dismissed by one literary journal as the founder of a "Stephen-hating" school of Joycean criticism. To untangle the historical, biographical facts which lie behind the fiction requires industry, insight and tact.

Joyce himself has not made such an enterprise easy. The first fictional version of the *Portrait* is entitled *Stephen Hero*, and still further back of that lies an extended, unpublished essay, clearly autobiographical, called simply "A Portrait of the Artist." Lying ahead are, first, *Ulysses*, in which Leopold Bloom, the ordinary man, succeeds without effort and certainly beyond his intent in showing up Stephan Dedalus's esthetic isolation as a more or less arrogant posture; and finally, *Finnegans Wake*, which provides in Shem the Penman ("Shun the Punman") a grotesquely hilarious burlesque of all Joyce's earlier solemn portraits of the artist.

NEW ANALYSIS PUBLISHED

Kevin Sullivan has just published his *Joyce among the Jesuits* (Columbia U. Press 320p. \$5), which succeeds admirably in unraveling and defining at least one important strand in this tangled skein of fiction and fact. This is, to begin with, a literate, readable book, so that one need not be appalled at the prospect of taking up still another study of Joyce's uneasy relations with the Jesuits. Sullivan examines with a welcome manifestation of scholarly reliability and detachment many of the confused and confusing questions which have been raised by those who have failed, perhaps under-

standably, either to make much sense out of Joyce, or—the more common situation—to make much sense out of the Jesuits. To most of the major questions thus raised, Sullivan provides accurate answers. The tone of his writing is fair and factual. This is not a partisan study; the point of view is not that of the Jesuits, who, in any case, have no corporate viewpoint on Joyce, the man or his works; neither is it clouded by preconceived judgments as to what the "Jesuitical" influence on Joyce must on a priori grounds have been.

The chief value of Sullivan's study, one that actually goes beyond its announced subject, is that it places Joyce's various early portraits of the artist into his portrait of Ireland, thus providing the requisite historical context for his fiction, a context which Joyce himself simply took for granted. Readers of Joyce, mainly non-Irishmen, have not very well succeeded, on the whole, in reconstructing this context for themselves. *Joyce among the Jesuits* assembles many "basic facts," to use Sullivan's phrase, toward the definition of an admittedly influential element in Joyce's development: "his actual relationship with the Jesuits."

Mr. Sullivan's own past relationship with the Jesuits has here guided him intelligently in his resourceful search for clues and, more to the point, in their right interpretation when he has succeeded in turning them up: for example, a school catalog, textbooks, a students' ledger, a school prospectus, examination scores, a Sodality manual. This manual is, clearly, of considerable significance for Joyce, who enjoyed the unusual distinction of serving for two years as Sodality prefect at Belvedere College—"a more significant role in the life of the school," as Sullivan notes, "than would be played by the modern counterpart, the president of a student council."

Sullivan makes extensive use of all these relevant fresh materials to shed light on the meaning of Joyce's fiction, especially of the *Portrait*. In so doing, he rarely fails to follow his own principle that the fiction is not "a record of actual events," but rather "modifications of Stephen's consciousness," "facts . . . subordinated to the ulterior ends of his rhetoric." Relying much on another principle, *on se moque de ce qu'on aime* ("we make fun of what we love"), he is inclined, however, to take Stephen's consciousness as reflecting Joyce's own when Joyce writes of Stephen in the *Portrait*:

Whatever he had heard or read of the craft of jesuits he had put aside frankly as not borne out by his own experience. His masters, even when

FR. NOON, S.J., professor of English at Canisius College, Buffalo, N. Y., is author of *Joyce and Aquinas* (Yale U.) and a contributor to PMLA.

they had not attracted him, had seemed to him always intelligent and serious priests. . . .

It may even be that Sullivan attaches too little import to some of the autobiographical threads in Joyce's early fiction. This study, for example, nowhere distinguishes clearly between the *Stephen Hero* fragments and the *Portrait*. Though the underlying biographical materials here are much the same, their organization and Joyce's attitude toward them are much different. It would not, for instance, be nearly so true of *Stephen Hero* as it is of the *Portrait* to state, as Sullivan does, that Stephen himself "is the object of irony." There is now available, in the Library at Cornell University, an abundance of unpublished personal materials of Joyce, including the early already mentioned essay, "A Portrait of the Artist," whose cumulative impact suggests strongly that at the time of writing the *Portrait* Joyce's own attitude toward Ireland, the Catholic Church and the Jesuits was not so dissimilar from that of Stephen as Sullivan implies, nor so detached as it became in his fictional work.

Focusing as it does on Joyce's relationship with the Jesuits, Sullivan's book understandably transmits much in the family life of Joyce which a full-scale biography of Joyce's years in Ireland would need to confront. This most important Joyce collection at Cornell is only now beginning to be studied. It seems not to have been available to Sullivan at the time of the composition of this book. Though these Cornell papers provide much valuable documentation for the general argument of his study, they certainly call for some clarification and qualification of not a few of Sullivan's main points. The unpublished letters, for example, make it clear on Joyce's own avowal that he warred in secret against the Church and the Jesuits while he was still a student at University College, and that it was his intent to carry on this war in the open, at least during the agonizingly difficult early years of exile when he was writing and rewriting the *Portrait*.

RESTLESS SON OF THE CHURCH

Sullivan's hypothesis (for so it is offered) that Joyce's break with Catholicism is a rejection of "the authoritarian father who, like the clergy—Jesuit or lay" stood "between him and a desiring and desirable mother," the Church, has much to recommend it, especially in the light of Joyce's central use of the father-son theme in his fiction, but as John Devlin has pointed out in his article, "For Readers of Joyce" (*Am.* 5/10, pp. 195-7), the dominant mother-goddess symbol in Joyce's fiction is

not so easily reconcilable with the transcendent God of Catholicism as it is with an ancient, immanent, pagan principle of salvation, which is "identified with this world and can offer nothing beyond it."



Furthermore, to judge from Joyce's more or less autobiographical "heroes"—Stephen Dedalus in the *Portrait* and in *Ulysses*, and Shem in *Finnegans Wake*—Joyce's uncompromising antifeminism as an artist if not as a man obliges him to reject any concept of a "Mother" Church. Stephen wars against the Church precisely because in the sad distress of his revolt he views her as embodying the very qualities of pity and forbearance which his own mother stood for, feminine weaknesses, so he sees them, impeding his flight to art: "But in here it is I must kill the priest and the king." Mary Colum has told us, in *Our Friend James Joyce*, that "his best friends were women." Yet as the Cornell papers become better known, Joyce's own repudiation of Catholicism, of the Church, will come to be seen as much in the same way motivated as Stephen's.

In the *Wake*, Shem's mother, Anna Livia, an earthly mother goddess, loves Shem the artist; though he transmits her message he nowhere clearly expresses his own love for her. For though Anna seems to stand for many much-loved things in Joyce's imagination, which sees her as a kind of archetypal feminine principal in nature and in man, she is never presented in any sense as a handmaid either to art or to theology. It would be quite reckless and falsifying to take her in Joyce's text as somehow symbolizing the Catholic Church.

JOYCE'S SCHOOLMASTERS

Finally, in his most valuable and readable review of "The University Question," in general, and of the story, in particular, of University College, Sullivan seems to go out of his way to stress "the intellectually contemptible" quality of the curriculum and, it would seem, of the Jesuit personnel of the college. It is true that the curriculum was oriented toward the intellectually hazy norms of the then state-controlled Royal University (an examining body, exclusively entitled to grant academic degrees in Ireland), rather than toward the ideals of the Jesuits' own characteristic plan of studies, the *Ratio Studiorum*. It is also true that, judged by 1958 American norms of collegiate accreditation, the Jesuits and lay professors at St. Stephen's Green were not academic "experts" in the subjects they professed. It would seem, however, on the testimony of many of their graduates, including Joyce, that both as scholars and as teachers they were a good bit more than mere "machinists." This, of course, is a question of interpretation. Sullivan's account of the facts here is sound.

There are, it would seem, a few minor errors of facts in this study which it may be worth-while to point out: 1) James Joyce's "obvious resentment" of John Stanislaus Joyce, his father, a resentment which is depressingly manifest in the case of James's brother, John Stanislaus Joyce Jr., does not seem at all "obvious" to one who has studied the Cornell papers, nor, indeed, is it evident in the Joyce papers for some time now available in the Lockwood Library at the University of Buffalo; 2) Joyce's matriculation diploma, dated September 30, 1902, from the Royal University, certifies that he obtained "Second Class Honours in Latin," a certification which is reconcilable with Sullivan's state-

ment that Joyce was graduated on October 31, 1902, as "one of nine graduates in Modern Literature," though Sullivan's own text does not effect the reconciliation; 3) Sullivan attributes to Miss Patricia Hutchins reports about Joyce's being provided breakfast at Belvedere by the Jesuits, reports which Miss Hutchins in her book *James Joyce's World* seems, on the testimony of Stanislaus, no more inclined to accept than is Sullivan himself; 4) lastly, Sullivan appears to attribute to me, in my *Joyce and Aquinas*, a notable lack of awareness of the extracurricular tradition of Thomist studies which existed during Joyce's student days at University College. I believe that my remarks there on this subject should convey a quite different impression:

In spite of the officially imposed philosophic neutrality of the college—one may be inclined, in the case of these Irishmen, to suspect largely because of the imposition—a very vigorous extracurricular tradition of Scholastic thought flourished at the college right from the start, and as the founding of the "Academy of St. Thomas Aquinas" during Joyce's student days testifies, this tradition seems to have attained its maximum vitality during the time when Joyce was a student . . . (p. 6).

So, too, on another page: "In any event there was a good deal of 'Thomism' in the air" (p. 8). And so forth.

I should not, I admit, make so much of a point as does Sullivan of Joyce's alleged membership in the Aquinas Academy, as, from my experience teaching in Jesuit high schools and colleges, I should not be inclined to take so literally the prescriptions of the *Ratio Studiorum* in my effort to reconstruct the actual Jesuit educational history of Joyce. Further, beyond an ambiguous record of Joyce's attendance at the inaugural session, there is no other record of his connection with or participation in the affairs of this academy. As I have already noted in my own study (p. 4), "his name is not

mentioned among the 'distinguished' members in the list compiled in 1930," though the compilers of that list seem eager elsewhere to note Joyce's links with the college.

In any case—for this is a minor point, not worth an argument—I feel obliged to state that Mr. Sullivan's assertion that "Father Noon . . . was assisted in his work by Jesuits of the Irish Province" is a misleading and unfortunate report, since it attributes to the Irish Jesuits a quasi-official role in the composition of my inquiry, which, like other reports and rumors which Joyce studies seem especially prone to generate, is altogether unreal, without any foundation whatsoever in fact. For such mistakes and misinterpretations which Mr. Sullivan or others may find in my work, the Irish Jesuits are in no way responsible. Contrary to Sullivan's extended note (41), Fr. Fergal McGrath, S.J., of the Irish Province, and I, though we met briefly in Galway, and though we have exchanged frequent letters subsequently on the subject of Joyce, have never had occasion to discuss in any way the "peculiarities" of the manuscript notebook for the record of Joyce's attendance at the November 27, 1901 inaugural session of the Academy of St. Thomas Aquinas. Father McGrath's alleged imputability for my "error" is, therefore, mythical. At the time of the publication of my study, I had corresponded with no other Irish Jesuit on the subject of Joyce.

Such minor errors of accuracy are, fortunately, rare in Sullivan's own study, and those which occur in no way invalidate it as a significant advancement in our understanding of the influential role played by the Jesuits, by way of action and/or reaction, in the literary development of a great artist. For the first time, the role of the Jesuits has become intelligible in the revolutionary literary achievement of one of the most traditionalist of 20th-century writers, James Joyce. He would, I think, like this book.

Right on Our Block!

Dorothy Gray Smith

IN THESE DAYS of indecision on racial integration we would do well to give more consideration to those immortal words, "There, but for the grace of God, go I."

If this bed we have made of our own volition has not developed into one of roses, we should search our hearts with compassion for a more satisfactory method of nurturing.

I do not absolve myself of blame; I too, have been negligent in appraising my mind, in learning to accept that which is inevitable.

Mrs. SMITH, a free-lance writer when her home duties permit, lives in California, her native State.

We are among those who built in a restricted residential district, smug in the knowledge we would be protected for a period of at least 20 years.

But long before the 20 years would have expired the Government banned all restrictions. Stormy protests followed, but to no avail. Minority groups began to infiltrate. Property owners fretted over real estate values, and peace of mind of the whole community was at low ebb.

Loud cries were heard throughout our neighborhood when the first Mexican family moved into a home at the end of the block. They were followed by a Japanese family on the corner, and within a year a colored family in the next block.

The question arose as to what to do about it. But this is a peace-loving neighborhood, so the answer was simple—"Nothing." Uncle Sam had made the decision; we had no alternative but to abide by it. Not gracefully, but abide nevertheless. To what degree was left to the discretion of the individual.

Last year, when our neighbor to the south joined those who were selling, it was considered a good riddance, for he had been a thorn in the side of everyone on the block. But no one anticipated his last malicious act. He sold to Mexicans.

IT SHOULDN'T HAPPEN HERE

We fumed, anticipating the worst. But our fears have been allayed, for they have proved themselves to be the best neighbors we have ever had to the south. Their six-room stucco home has never before been so well maintained, nor so attractively landscaped.

The parents are well educated; the father has held a good position with the same firm for many years; and they put forth more effort than most to see that their children respect their neighbors' property.

Over the back fence the mother told me: "We love our home. We moved here because we wanted our children to grow up in a nice neighborhood. The environment was very bad where we lived before."

We admire friends and relatives for their ambitions and accomplishments. Are we to condemn these people for wanting a better way of life for themselves and their children?

The Japanese in this area are upright, law-abiding people. The family on the corner is no exception. Their stucco home and grounds are an asset to the district; their children are clean and well behaved. They own a thriving nursery and could no doubt buy and sell many of their neighbors.

Are we to judge them on grounds of racial discrimination, when they have proved themselves desirable residents?

In this neighborhood we hear humorous remarks about the black-bearded Russians and their white-shawled wives. We also hear occasional complaints about the hilarity which reverberates throughout the area when the Italians celebrate a wedding or the arrival of a new offspring. Yet, no one considers doing anything about it.

But when the colored family moved in a block down, there was a general upheaval. Some owners sold while real estate values were still firm. Others reasoned: "Where can I go where it will be any better?" No district is any longer immune to racial integration.

Somewhat resentfully I caught occasional glimpses of the little colored girl and her younger brother, as they either walked or rode their bicycles by our house. But it wasn't until sometime later that I began to question my prejudices.

It was a bright morning, after a spring rain. As I went about my household chores, my mind dwelt on a conversation I had recently had with a neighbor.

"It's disgusting," Mrs. Jones said icily, "I told Mary-Lou not to play with those colored children and, of

all things, she defied me. She protested that they went to her school, and that they were very nice."

As these thoughts revolved in my mind, the voices of angry children reached my ears. One, louder than the rest, yelled: "Don't do that."

I stopped my work long enough to glance out the front door. Directly in front of our house were four children—the colored girl and three smaller white children, a boy and two girls. One of the girls was Mrs. Jones' Mary-Lou.

"I might have known one of the colored children would be in the middle of it," I grumbled. And I was right, but not in the way I anticipated.

As I watched, this very pretty, immaculately groomed colored girl, of perhaps eight, stooped to adjust the pedal on her shiny bicycle. With her back turned to him, the small boy swiftly scooped up two chubby fists full of mud from the street and gleefully swooped down upon the blonde head of Mrs. Jones' Mary-Lou, amid violent protests.

I reached for the doorknob, with open mouth, but the words never came out. No doubt my mouth remained open as I watched, for it was the little colored girl who took the situation politely, but firmly, in hand, using only the best of English.

"Stop it," she commanded, "I told you not to do that. Don't you know it isn't nice to rub mud in people's hair? People like to be clean, and when you throw dirt in their hair they have to wash it."

The boy looked at her wide-eyed, and with new respect, as he dropped what was left of his mud. The little colored girl brushed the dirt out of Mary-Lou's hair as best she could; then she hopped on her bike and rode off.

OUR KIND—AND THEIR KIND

Now the question arises in this neighborhood as to which are the better mannered, and which have the keener sense of fair play—the white children or the colored?

All of which leaves Mrs. Jones in a quandary. She no longer fears the bad influence of the colored children, and she even experiences a slight feeling of guilt. But she is torn between loyalty to her neighbors and the dictates of her conscience.

Perhaps if we could learn to let our hearts rule our heads where these minority groups are concerned, we would be able to judge them on the merits of their conduct, rather than on pre-established prejudices. We might then understand them as individuals, and accept them gracefully as neighbors—even good neighbors.

Our sons and daughters, who daily rub elbows with the minority groups in public and private schools, often do not see eye to eye with parents on the subject of racial discrimination. This, in itself, is an indication that integration is meeting a gradual acceptance. Perhaps in the day of our children's children this mission will have been accomplished.

In the interim, if we till our soil with compassion, and nurture it from our hearts, surely we shall reap the reward of that long-hoped-for bed of roses.

Paris in the Fall

Thurston N. Davis

THIS YEAR, as her cool and rather cloudy summer turned into fall, Paris was more than usually busy with the endless game of politics she has been playing since 1789. However, if a visitor disregarded the OUI and NON signs scrawled and posted on walls and billboards everywhere, Paris this fall looked and acted much the same as the Paris of any other autumn. On the Sunday afternoon a week before the big referendum of September 28, the usual crowds scuffed through the fallen horse chestnuts on the broad sidewalks of the Champs Elysées; there was a long queue outside a theatre showing Noel-Noel in *A Pied, A Cheval et En Spoutnik*; and the waiters with their trays and damp towels plied their sempiternal trade among the café tables. If one didn't stare at her too closely, Paris gave few hints that she was on the eve of a great date in her history. Outside the ministry buildings and in some of the suburbs, of course, gendarmes had Tommy guns cocked under their arms, but to the average man the taxicabs seemed more terrible than the terrorists, and some kibitzers were managing to have a little fun about the referendum with a barrage of signs reading: LE ROI, POURQUOI PAS?

General Charles de Gaulle had just asked for a "massive oui" from the entire country, but the best-informed tipsters were spreading the word that the most he could hope for would be 65 per cent of the vote in France proper. [They were way off, as everyone now knows, because the General got four out of every five votes.]

PARIS NOW—AND THEN

After three visits to Paris, spaced at approximately five-year intervals, one begins to see the city and its life from a comparative point of view. In 1947, during an extended stay, I got to know Paris at a time when she was struggling to pull herself out of the misery and frustration of the war and the occupation. She was poor; faces were drawn and hard; the gray bread was rationed; Communist power was menacing and almost tangible; strikes were protracted and violent. Even though you tried not to, you could easily lose twenty pounds in as many weeks in the Paris of 1947. But there was new life stirring then. Ideas were running fresh and strong; new books were tumbling from the presses; all

FR. DAVIS, S.J., who ended a three-month trip to Europe with an early-autumn stay in the City of Light, wrote these reflections on his way home.

the dammed-up energies of the war years were bursting out of a society deeply stirred by the efforts of the recent Resistance.

Back again in 1953, I found material conditions immensely better; France was moving rapidly at that time toward her present relative prosperity. The Rosenbergs had just been executed, and in that summer of 1953 Paris was still agog with excitement over the case. I remember the Communist placards showing President Eisenhower with a toothy grin—every tooth a little electric chair. They read: EISENHOWER ASSASSIN. At the Salle de la Mutualité on the Left Bank on July 6 of that year, there was an historic meeting of the Christian Committee for the Revision of the Rosenberg Case, which I reported at the time for AMERICA (8/1/53, pp. 435-6). It was generously attended by Communists and it ended in a near-riot when the fellow-feeling between Communists and Christians reached a point of somewhat excessive exuberance. This occurred, mind you, two weeks after the Rosenbergs had been executed. I could find only one man in Paris that summer who thought the United States might have been justified in pronouncing the death penalty in the Rosenberg case. It was along about that time, I suspect, that French neutralism reached its high tide.

What is Paris like today? For one thing, as an aging observer might expect to find, the Parisians seem to be getting younger. But the city itself, secure in its established 17th-, 18th- and 19th-century lines, has aged or changed but little. Paris has so many constants, so many things you can count on. There is Notre Dame and quiet Place Dauphine on the Island; the hulking pile of the Louvre; all the wide and durable perspectives along the Seine; the same old streets; the funny little bus tickets; the same shops (one I always look for is "100,000 Chemises") and the familiar sight of the Sisters of Charity of St. Vincent de Paul, plodding along with their "wings" flapping in the breeze. But, like the new lines in the faces of old friends here, there are little changes, too, and some of them are significant.

Today Paris is well-off and even prosperous. It is also much dirtier than it used to be. (Does modern prosperity inevitably mean packaging, and hence discarded paper in the streets?) At any rate, this beautiful city is no longer so spotless as it was, and the little boxes in the streets, marked "PAPIERS, S.V.P.," are somebody's civic-minded effort to do something about it.

The city seems brassier, too. Along the Bohemian

strip of the Boulevard Saint-Germain there is more neon than there ever was before, more U. S. juke boxes playing U. S. jazz, more U. S. pinball machines. A plush old restaurant opposite the Madeleine has changed its name to "Queenie's Quick Lunch." American words like "snack bar" crop up in the oddest places. On the Boulevard Saint-Michel one of the many new Paris cafeterias is named "Super Self Service—La Source."

ALCOHOL AND EXISTENTIALISM

For the education and edification of Frenchmen and tourists alike, every important monument in Paris is wonderfully illuminated by night. So, too, in a quite different way, are a tragically afflicted number of her citizens. Despite the heroic efforts made for several years to stop the growth of alcoholism in France, it is by no means sure that it has been checked. There is pitiful evidence of it in the streets of Paris—much more, I would say, than there used to be. For those of us who grew up with the idea that our Latin cousins can drink any quantity of wine without becoming drunk, it is shocking to see, as I did the other day, a man and his wife stretched on the sidewalk at eight in the evening, or a whole cluster of drunks stacked behind the big statue of Diderot not twenty yards from the office and show windows of the Comité National de Défense contre l'Alcoolisme (147 Boulevard Saint-Germain, Paris 6). In those windows there is currently a display of posters drawn by French school children, all of them aimed at some phase of the evil that has fallen on what a wag once named the "bistrocracy" that is contemporary France.

What are the facts of the matter? Those interested in pursuing it in all its detail might consult a study by Dr. J. Borel, *Le vrai problème de l'alcoolisme* (Paris, 1957). This book attempts to debunk the statistics publicized by the CNDCA and to show that France is, in respect to her alcoholics, in no worse plight than any other country. A bitter row has broken out over the Borel book, which its opponents say is "tendentious and inspired"—the "inspiration" coming allegedly from the big wine interests of France. A large part of the May-June,

1958 issue of *Alcool ou Santé*, the CNDCA publication, is devoted to a refutation of Dr. Borel.

The statistics published by *Alcool ou Santé* are overwhelming. They are taken from publications of the World Office of Statistics in Geneva. A study of the comparative figures for deaths from cirrhosis of the liver among

men 25 years of age or older, shows that France in 1954-55 had 63 deaths per 100,000. Chile came next with 54, Portugal third with 50, Switzerland fourth with 39, Italy fifth with 35. The United States ranked seventh with 24 deaths per 100,000. England was fifteenth with only 1.4 deaths. In another study, this one of the admissions records of the psychiatric hospital at Quimper, only nine per cent of the patients admitted in 1945 were alcoholics, but by 1957, out of 815 admissions, 457—or 55.3 per cent—were alcoholics. Quimper, of course, is in the northwestern part of France, a veritable alcoholic plague area.

Across the boulevard from CNDCA headquarters stands the ancient church of Saint Germain-des-Prés, beloved landmark of the Left Bank. In the shadow of its gray tower, at the crowded tables of the Café des Deux Magots, you seem always to find the same motley crowd of hungry artists, American tourists and amateur existentialists. I would be willing to bet that often enough here, from behind some of the adolescent beards adorning the customers, comes a French accent with strong overtones of Omaha or Brooklyn. If any of these would-be Sartres ever go across the street and enter the church of Saint Germain, they will find the interior of that inviting building a warm center of Catholic liturgical life. The ancient abbey church is even more attractive these days than it used to be. It has been so redecorated that its long, strong lines stand out as they did not before. Everything leads the eye to the altar, at which a dialog Mass is celebrated before a big crowd every evening at 7:30. The dialog Mass, incidentally, is fairly common in Paris. I talked with an American priest who attended high Mass one Sunday at a big city parish. He was amazed to hear the entire congregation ("It was as though they had practiced together") reciting all the responses in Latin. Latin is still something of a living language in these parts. At any rate, practically everybody can recite the most common prayers (Pater, Ave, Gloria, Salve Regina, etc.) in Latin.

FRIENDSHIP FOR THE U. S. A.

In a final glance at contemporary Paris, I would like to walk around a corner or two with you (and with my friend Congressman John J. Rooney of Brooklyn, if he can spare the time) to visit the United States Information Service's Benjamin Franklin Library, otherwise named the American Cultural Center, at 1, Place de l'Odéon. It is housed in the old Café Voltaire. During the French Revolution Camille Desmoulins, whose harangues started the march on the Bastille, lived on one of the upper floors. In more recent times the Café Voltaire was made illustrious by such famous customers as Gambetta, Clemenceau, Delacroix, Mallarmé, Gertrude Stein, James Joyce, F. Scott Fitzgerald and Ernest Hemingway. I myself have fond memories of a very un-American Thanksgiving Day dinner there with a fellow student in the bleak fall of 1947. The old bust of Voltaire is still on the wall of what has now become our biggest USIS enterprise in France.

On my first visit to the library (there is also an attractive branch or overflow department for art, music and



medical books and periodicals at 3, Rue du Dragon) I found the place packed. On one shelf, side by side, I found (in French translations) books by Bishop Sheen, Theodore Maynard and Thomas Merton. Two of Father John LaFarge's books and one by Father Harold Gardiner were listed in the card files. AMERICA and Commonweal were stacked in piles in the magazine section near the front door. An elderly Frenchman was reading Commonweal.

On the occasion of a second visit, Phillips Brooks, who directs the library and its work of establishing cultural contacts with French students and intellectuals, told me that there are approximately 30,000 volumes in the library, that these volumes are all American books (everything from literature through technology) and that there is a reference department trained to answer

questions by mail, over the phone, or personally for those who visit the library. There are, he said, as many as 3,000 such questions a month. Open from 10 A.M. to 9 P.M. six days a week, and for five hours on Sunday afternoons and evenings, the library, with its 89 available chairs, is usually crowded.

During the week of September 1-7, the Benjamin Franklin Library had 10,531 registered borrowers. That week 2,360 persons visited it, borrowing 790 books and 289 magazines for use at home. During the academic year visitors to the library total as many as 600 a day, or roughly 4,000 a week. If, as seems to me to be the case, there is a lot less neutralism in France today than there was in 1953, at least some credit is due to the USIS library and its branches in Lyons, Tours, Strasbourg, Bordeaux and Marseilles.

State of the Question

SOME LIKE IT THE GOOD OLD WAY—AND SOME DON'T

A recent Feature "X" by Jean Holzhauer, entitled "Live Modern" (9/20), sent many readers in search of pen and paper. Their letters to the Editor were thoughtful and, in some instances, provocative; many were also quite lengthy. The following excerpts will give, we hope, a fair sampling of the different views expressed in them.

TO THE EDITOR: I took a course from Fr. Ong last year at St. Louis University, and can agree with Mrs. Holzhauer that his attitude toward modern science—and civilization—is a refreshingly optimistic one. I don't imagine, though, that he thinks of modern science in terms of washing machines and cake mixes. The point of the article is nevertheless well taken. It is a welcome antidote to the advocates of "do-it-yourself-the-hard-way."

RITA WITTE

St. Louis, Mo.

TO THE EDITOR: Re: Jean Holzhauer's "Live Modern." A little flip, but just a dandy essay on the forward look.

JOHN N. DWYER

St. Cloud, Minn.

TO THE EDITOR: Regarding Mrs. Holzhauer's Feature "X," may I demur? It comes as a surprise to learn that many Catholics are bent on turning back the clock. Since my introduction to Catholic Church society nearly 20 years ago I have never heard it suggested

that Holy Mother Church groans for the dear dead days beyond recall. True, there was Eric Gill and there is the Catholic Worker, but are these the Church?

All you superemancipated women have slick Westinghouse kitchens, Bendix washers and dryers, diaper service, voting franchise, anesthetics in the hospital delivery room, electric can-openers, yet you won't give us men a decent loaf of bread. Surely that one little extra chore wouldn't put you back in your grandmother's league nor give you a psychotic episode.

I say back to your breadboards, you women. And you can tell Fr. Ong I said so. Never mind telling my wife. She's heard it several times and always asks: "Why didn't you marry an Amish girl?"

ANDREW W. CASE

University Park, Pa.

TO THE EDITOR: I should like to know what Catholic hole-in-the-ground Mrs. Holzhauer has been living in. For the past twenty years, in Puerto Rico, Germany, Hawaii, France and America,

I've been slowly realizing that the Church is—well, I wouldn't say *too* advanced, but it doesn't look like the Church in which I spent the first twenty years of my life.

Maybe Mrs. H. is just so educated that she and Fr. Ong are all alone up there. So much depends on a point of view. Mine is right here in the middle, where the rest of the Catholics count my five children and promptly recommend: 1) a Bendix, or 2) a maid. Most of the Catholics I knew considered me on the lunatic fringe because I thought I was a better provider than the Carnation Company. None but my husband ever suggested that I bake bread—and after the first try, he subsided.

The Catholic magazines we get don't give much space to four-posters. I offer in evidence two current tables of contents: "Desegregating Arlington; Fusion, Fission and Some Fussin'; Darwin's Centenary; Pure Drugs; Ban on MRA; Criminals' Fathers; Schools: A Year after Sputnik." That's AMERICA.

You see what I mean about the Church being so enlightened? The feeling I get—and I'm not the only one—is that the Church is romping way on out ahead of me into the intellectual stratosphere, while I hobble on along behind, yelling, "Hey, fellahs—wait for me!" (Mrs.) HUMBERT J. VERSACE
Madison, Wis.

TO THE EDITOR: As a research worker I am grateful to Mrs. Holzhauer for her warm appraisal of science's contribution to human life. Scientific progress is not, however, a simple, straight-

upward motion. To us on the inside, scientific advance looks more like an ascending spiral, often reversing its direction and even going back to pick up something it missed. Physicists, for example, seesawed for years between the wave theory and the corpuscular theory of light, gaining new insights with each swing of the pendulum.

It is on just such grounds, however, that Mrs. Holzhauer opposes progress toward safer obstetric care. Her attitude toward natural childbirth and home delivery is obviously based on the common and rather understandable view that prevailing methods of childbirth assistance are dictated by the latest scientific findings. This is not so. The prevailing methods are dictated by a shortage of manpower.

I am thankful that both anesthetics and hospitals exist for dangerous deliveries. But from the scientific point of view, both hospitals and anesthetics are themselves dangerous, and should be used only when they represent the lesser of two evils. In the United States, however, the tremendous benefits of obstetric manpower, techniques and equipment are available only in hospitals. There is no scientific reason for this. In many other countries, higher standards of safety have been achieved by bringing obstetric skill to the safer bacterial environment of the home, and by finding other means than anesthesia for coping with the problem of pain during labor. Nineteen countries have lower infant death rates than the United States; most of these are predominantly areas of home delivery and less general use of anesthesia.

Mrs. Holzhauer shares with the people she criticizes the same viewpoint about scientific progress: that it is incompatible with many human values of the mind and heart. She berates others for choosing the human values while she herself chooses the scientific progress. Faced with such a choice, I would side with Mrs. Holzhauer, since I would never sacrifice the safety of mother and child for the sake of their psychological gain. But I bitterly resent the caricature of scientific progress which implies that such a choice must be made.

In the immature stages of scientific advance, the demands of the technique may be too great to allow much room for other considerations. But as

scientific understanding of life processes becomes deeper, as techniques become more assured and more flexible, and as the number of trained personnel becomes more adequate, human values actually become dominant. This is true not only because it is the proper order of things, but also because the scientist knows that physical health is best preserved not in an atmosphere of needlessly increased stress, but in an atmosphere of mental and emotional satisfaction.

Those who make the present state of progress a kind of ultimate have actually abandoned the idea of progress. Science advances not by resort to shibboleths such as "backward" and "forward," "ancient" and "modern," but by an unprejudiced attention to the facts.

JULIAN R. PLEASANTS
Lobund Institute
University of Notre Dame
South Bend, Ind.

TO THE EDITOR: I'm for science 100 per cent. I'm for Bendix washers, disposal units, pop-up toasters, ready-made bread and all other inventions which have lightened my tasks and given me more time to enjoy my six children. However, if it is scientific to disregard the obvious relations which exist in nature between function and design, I prefer to be primitive.

A woman's body was designed to carry and deliver a child. The point of natural childbirth is that it hopes to educate the woman in the facts of childbirth so that she will have the confidence to use her body as nature intended. If I hereby endorse a "segment of primitives," it is because I find them more truly civilized in these matters than many who are splashing along blissfully in the mainstream of contemporary culture.

(MRS.) M. C. GAMBRILL
Cleveland, Ohio

TO THE EDITOR: There are many good laughs in Jean Holzhauer's witty defense of modern living, but they died in my throat at the paragraph on natural childbirth. The implication is that "it's all right for stoics." Speaking as one who will reach for an aspirin as fast as the next person, I feel constrained to testify that I have had three babies without that "whiff of anesthesia." The experience hardly deserves

the Purple Heart and you don't have to be a Spartan or even mildly masochistic to embark upon it.

Natural childbirth for me was exhilarating work but *not* painful, thanks to the mental house-cleaning accomplished by Dr. Grantly Dick Read's liberating book, *Childbirth without Fear*. As for religion being "grafted to the movement" away back in '52, the year of my first venture with it, this "newfangled" idea hadn't been labeled one way or the other. In fact, there were those who viewed it as rather suspect in the light of the Old Testament allusions to "pain and travail."

(MRS.) R. DALE MILLER
Duluth, Minn.

TO THE EDITOR: Mrs. Holzhauer's observations on natural childbirth and birth at home were most disturbing. She speaks of the "segment of primitives" who have grafted religion to the movement. Is she unaware that Pius XII gave his approval to this method of cooperation with the forces of nature? On Jan. 8, 1956 the Holy Father said:

The lessons given on nature's participation in childbirth, the right interpretations given about false organic sensation, the influence used to banish anxiety and unfounded fears, the help given to the mother so that she may freely cooperate and, at the same time, fully understand the grandeur of motherhood and the meaning of the decisive hour in which she will bring her child into the world, all these are positive values which can only bring benefits to the woman about to give birth and are in conformity with the will of our Maker.

Does this not "graft" religion with natural childbirth?

Chittenden, Vt. FLORENCE SHORT

TO THE EDITOR: Appearing as a Feature "X" in the Sept. 20 issue of AMERICA has been one of my happiest publishing experiences. The response, in the form of long-distance phone calls, letters and local comment indicates that nearly everybody in the country reads your magazine, and I think you have as much right as the Philadelphia Bulletin to place institutional ads saying so. Congratulations on your large and extremely responsive readership!

JEAN HOLZHAUER
Milwaukee, Wis.

BOOKS

Purposes and Persons of Our Highest Tribunal

MARBLE PALACE: The Supreme Court in American Life

By John P. Frank. Knopf. 302p. \$5

At a time when our Supreme Court is certainly one of our most talked-about institutions in the land, this book should be very welcome. The work is almost a paradox: it is easy to read but offers adequate coverage to satisfy even the technical-minded reader. The author, a practicing attorney who has argued a number of cases before the Court, served as a clerk for Mr. Justice Black. From this background he has fashioned a very valuable account of the Court and its activities.

There is much of the history of the Court and its cases in this book, but there is also a reasonable coverage of the details of courtroom procedure, of personnel and of various aspects of the Court's functions. On the matter of personnel, the author makes the point that "history proves that the best Supreme Court justices are likely to be those who have *not* been judges before." In this same area, one of the better chapters is the one on the Chief Justices.

The work of the law clerks (about whom there has been some discussion of late) is reviewed in first-hand fashion by the author. "Even on those rare occasions when the clerk does the writing, the judge does the deciding. . . . While the clerks may on rare occasions persuade, their influence in this regard is not really significant."

On the historical side, the discussion of the circuit-riding activities of the justices of an earlier day is interesting. Again, drawing on the evidence of history, the author concludes that emotions sometimes influence the justices in their decisions. "The justices, as human beings, are affected by the excitement of their own days."

As is obvious from what has been said, the book ranges over a wide area of subject matter regarding the Court—jurisdiction, procedure, the philosophy of the Court and some notions as to what its philosophy should be (see particularly chapters 10 and 11), the extracurricular activities of the justices, the choice of chief justices, an evaluation of the Court's activities and some mild predictions as to its future. The book is reasonably well documented throughout.

The latter half of the book is much more subjective in its treatment than the first half. The author makes no secret of his approval or disapproval of certain decisions of the Court. However, at no time does this become unpleasant. In fact, it adds a bit of spice to a book that, even without this seasoning, is a most interesting and informative piece of reading.

An appendix sets forth as exhibits some brief "Samples of Judicial Prose." There is an index.

PAUL C. BARTHOLOMEW

THE SUPREME COURT FROM TAFT TO WARREN

By Alpheus Thomas Mason. Louisiana State U. 250p. \$4.95

A good many years ago—in the days when Woodrow Wilson was President of Princeton—a student of mine, upon leaving the university, went down to Washington, where he took a course of lectures in constitutional law at Georgetown University. One of the lecturers was Justice Harlan, a splendid figure



of a man even in his latter days, and a steady patron of his native State's principal industries.

On one occasion, according to my young friend, the Justice, cutting off a generous slice of Kentucky's best and tucking it comfortably into his cheek, took occasion to admonish his hearers: "I want to say to you young gentlemen that if we [i.e., the Court] don't like an Act of Congress, we don't have much trouble in finding grounds for holding it unconstitutional." I related this episode to Mr. Wilson, who, regarding me thoughtfully for some seconds, at length commented: "Well, that was putting it with unnecessary brutality."

The question thus raised is discussed by Prof. Mason in the book under re-

view, for one of the most dramatic periods of American constitutional history: the 1929 collapse and the eight years following. Adopting the premise that the purchasing power of the American people must be restored if the economic depression was ever to be lifted, Congress in 1933 passed the National Industrial Recovery Act (NIRA), which enacted a schedule of hours and wages for all labor engaged in the production of goods for interstate commerce.

In the "sick chicken case" (*Schechter v. U. S.*, 295 U.S. 495), the Court two years later declared NIRA to be void, on the ground that it attempted to govern matters which were reserved by the Constitution to the States, and shortly thereafter several similar measures met a like fate.

What followed was an exacerbated debate on the Court, which rapidly spread to the country at large. That body, said the Court's critics, must shoulder the responsibility for making the Constitution adequate to the needs of the country, which meant at least that Congress was entitled not to have its carefully considered measures systematically aborted. The final upshot of the business was the so-called "Constitutional Revolution of 1937," which is summed up in the proposition that when Congress regulates interstate commerce, its power is not restrained by the powers of the States.

And it is to the story of this revolution that Prof. Mason devotes his volume. His qualifications for the job are eminent. He is, to begin with, the biographer of the two outstanding members of the Court of the period, Justice Brandeis and Chief Justice Stone, to both of whom he stood in a friendly, not to say confidential, relationship. The result is a volume which is richly annotated and thoroughly documented. No "constitutionally literate" person reading this book can doubt that it is competently done and was well worth doing.

EDWARD S. CORWIN

Rise and Fall of States

THE EVOLUTION OF POLITICAL THOUGHT

By C. Northcote Parkinson. Houghton Mifflin. 327p. \$5

The author of this work is professor of history at the University of Malaya. He achieved some fame last year through a semi-humorous book on the irrational

The Latest Books from NEWMAN

The Parish

From Theology to Practice

Edited by Hugo Rahner, S.J. Translated by Robert Kress. Stimulating essays by eminent European theologians on the historical, theological, liturgical, and sociological aspects of the parish. Oct. 31 \$2.75

The Family Clinic

A Book of Questions and Answers

By John L. Thomas, S.J. Basing his material on actual case histories, the author offers expert advice on practical modern family and marriage problems. Father Thomas is also the author of *The American Catholic Family and Marriage and Rhythm*. Oct. 31 \$3.95

The Apocalypse of St. John

By H. M. Féret, O.P. After long years of study and thought, the author presents this interpretation of the last book of the Bible to lead other Christians to a fruitful study of, and meditation on, the Apocalypse. Ready \$4.00

Portrait of a Parish Priest

A Life of the Curé d'Ars

By Lancelor Sheppard. This new life of the Curé d'Ars is based on personal research and contains a fresh interpretation of the nature of St. Jean-Baptiste Vianney's sanctity. Ready \$3.50

... But Not Conquered

Edited by Rev. Bernard T. Smyth. This striking narrative of life in the cities and countryside of China will reawaken your admiration for the people now living under Communist rule. Six Columban Fathers tell of their experiences before expulsion and you will find it difficult to lay this human document down once you open its pages. Oct. 31 \$3.00

Wherever good books are sold

THE NEWMAN PRESS
Westminster, Maryland

expansion of civil service personnel in modern states. He formulated what he called "Parkinson's Law" to describe the phenomenon. The present work is conceived in a more serious vein. It deals with the problem of the evolution of political regimes. It reveals its author to be a man of extensive learning, but also one heavily influenced by scientism and philosophical relativism.

Aristotle in his *Politics* had analyzed with his usual acuteness the various types of political rule, discussing their strong and weak points. The subject is obviously both legitimate and important. Prof. Parkinson carries on this work, though with an altogether different philosophical spirit. The horizons of the modern world are vastly larger than those of ancient Greece. The author explores all the major regions of the East and the West for light on the reasons why regimes rise and fall: monarchies and aristocracies, democracies and dictatorships. He is to be commended for widening the political perspective. How Aristotle would have welcomed all the data unearthed in recent times!

There is a detectable pattern of change in political life, our author avers. Monarchy tends to evolve into aristocracy, and the latter in turn gives rise to democracy. But democracy likewise is unstable; it fosters dictatorship. The process is then repeated. The author acknowledges that the cycle is not invariable; there are exceptions to the rule. But, in his view, the sequence is fairly well established by the weight of historical evidence, whether one examines the history of China or India, Europe or Latin America.

He strives for objectivity throughout his analysis, expressing no preference for one or the other political form. He finds some merit in all of them, and in all of them likewise inherent defects that ultimately bring about their dissolution. Though serious questions can and probably will be raised about his thesis, he has at least opened a line of inquiry that deserves further exploration.

We have suggested that he was a victim of scientism, the current trend of explaining everything in the terms of empirical science. His bias is particularly strong in the epilog of the book, where he recommends discarding as rubbish all the political philosophies of the past, and making a completely fresh start by the use of the scientific method in the study of political life. In this way—and only in this way—it may be possible, he believes, to break the cycle of political change and plan for a regime of more permanent character.

What sort of regime? On this crucial question, the professor falters rather badly. His scientism prevents him from avowing normative political principles, apart from such crude things as efficiency and duration itself. His final pages are a testimony to the fatal weaknesses of the scientific method as applied to ethical reality. FRANCIS E. McMAHON

Adapting to Exile

THE SONS OF AVROM

By Roger Ikor. Putnam. 383p. \$4.50

In this novel Roger Ikor may well have written the saga of his own family. He tells the story of three generations of a Russian Jewish family which fled the Czarist pogroms. First, Yankel Mykhanowitzki, the eldest son, deserted the ghetto of Rakwomir for Paris. Then came his brothers and sister, his wife and daughter, and finally his father Avrom with wife and youngest son. All save Rachel and Peretz, who moved on to America and disappeared, took up a new life in Paris.

Yankel tries to bridge the old and the new, for Avrom does not yield to assimilation. Israel claims his declining years and modest wealth. Yankel's children grew more French than Jewish without really becoming either. Only Yankel's thoughts and emotions sway between Russian Jewish traditions and France, the land which sheltered him, yet in the end disintegrated the family of Avrom.

It was not France's fault. In many instances Yankel's story matches that of any ordinary immigrant: strange customs, a new language, the struggle for roots, and the too easy flight to the self-made ghetto of one's own "landsmen."

The problems of exploitation, of intermarriage, of assimilation leave their mark on Yankel's family, just as they do on the Pole, the Puerto Rican, the Negro, the Chinese away from their father's house. Yet, is the native better if he stays or when his roots are deep? In Yankel's experience, the Saulniers, rooted in France for centuries, manifest the same prejudice, misinformation and ignorance of Russians and Jews as Yankel, the Russian, does of the yellow Japanese. "So do you really believe they are civilized, the yellow people?"

Yankel really belongs to no age or country. His dimming eyes sought for hope in "the call of tomorrow's world," in the cracking of "the walls of the old nation," but it was for the third or fourth generation, unless the dreaded cycle began anew.

America • OCTOBER 25, 1958

this crucial
alters rather
ts him from
l principles,
s as efficien-
final pages
weaknesses
applied to
McMAHON

\$4.50

y well have
family. He
erations of
ich fled the
el Mykhan-
esented the
Paris. Then
r, his wife
his father
ngest son.
who moved
eared, took

old and the
ield to as-
declining
inkel's chil-
han Jewish
ther. Only
tions sway
ditions and
tered him,
the family

n many in-
es that of
range cus-
uggle for
to the self-
andsmen."
ion, of in-
eave their
as they do
Rican, the
rom their
tive better
are deep?
Saulniers,
s, manifest
nation and
ays as Yan-
ellow Jap-
lieve they
le?"

no age or
ought for
's world,"
of the old
third or
e dreaded

25, 1958



A Rich Harvest of GOOD FALL READING

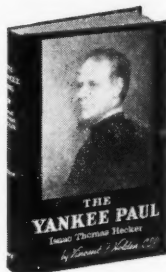


THE YANKEE PAUL ISAAC THOMAS HECKER

Vincent F. Holden, C.S.P.

Here is the definitive life of Father Hecker up to 1858 and the founding of the Paulist Order. "... one of the great chapters of American Church history. Here it is told with zest and accurate scholarship ... a book every informed American Catholic should read." — *Information*

\$6.95



CHRISTIANITY AND AMERICAN FREEMASONRY

William J. Whalen

Why are Catholics and members of other Christian Churches forbidden or discouraged from being Masons? The facts, objectively presented, speak for themselves in this first book on Masonry by an American Catholic in 50 years.



\$3.75

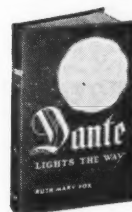


DANTE LIGHTS THE WAY

Ruth Mary Fox

A competent guide to the works and world of Dante by a qualified scholar for readers diverse in age, faith, background. "In this book Ruth Mary Fox lights the way for the twentieth-century mind to understand the thirteenth-century world of Dante's Divine Comedy." — *Critic*

\$4.95



PADRE PIO

Nesta de Robeck

Tastefully and artistically captures the indomitable personality of the Capuchin monk who is a twentieth century stigmatic. "This is a knowledgeable, prudent, and appealing treatment of a subject of moment and interest." — *John S. Kennedy*

\$2.95



THE METAPHYSICS OF ST. THOMAS AQUINAS

Herman Reith, C.S.C., Ph.D.

Sets forth in an orderly and systematic way, the basic structure of the metaphysical system of St. Thomas for all who want some glimpse into the meaning of existence.

\$7.00

THE GENERAL SCIENCE OF NATURE

Vincent E. Smith, Ph.D.

An introductory work on the philosophy of nature which investigates certain general questions logically prior to the physical sciences and answered by none of them.

\$7.00



A SAINT A DAY

Berchmans Bittle, O.F.M.Cap.

Popular brief readings of saints' lives following the liturgical calendar. "... stimulating and inspiring. The style is taut, dramatic and clear." — *Sign*

\$5.00

At your bookstore

THE BRUCE PUBLISHING COMPANY, 110 Bruce Bldg., Milwaukee 1, Wis.

■ The Faithful at Mass

By William S. Abell—A primary book by a layman explaining the Liturgy and the role of the faithful in the communal Sacrifice of the Mass.

"... has the great advantage of being within the ordinary reader's range and of not overawing him or scaring him off. He can take it up, confident that it will not stump him and that he can easily get through it.—*Our Sunday Visitor*
Flexible Red Leatherette \$2.75

■ The Dead Sea Scrolls and Primitive Christianity

By Jean Danielou, S.J.—This famed scholar examines the problems of the origins of Christianity in the light of the recently unearthed scrolls of Qumran. The book is written for the non-professional, posing the problem clearly and directly, giving a rich and well-founded account of the beginning of the Church.

Illustrated November \$3.00

■ Prophet and Witness in Jerusalem

By Adrian Hastings—A new and vigorous work on the theology of St. Luke as seen in the Third Gospel. Jesus is presented as: prophet-Messiah, new Moses and new Elias. The story centers on Jerusalem not Galilee; and far from giving a still picture, a powerful and tragic drama is presented.

November \$4.00

■ Gospel Meditations

By Dr. Alfred O'Rahilly. With a Foreword by Rev. M. C. D'Arcy, S.J.—"So thorough is the study of the text that the reader is reminded at times of Daniel-Rops or P. Lagrange or Romano Guardini."—*From The Foreword*

October \$4.00

HELICON PRESS



5305 East Drive
Baltimore 27, Md.

HELICON • HELICON • HELICON • HELICON • HELICON • HELICON • HELICON • HELICON • HELICON • HELICON

Roger Ikor has written an extremely interesting and vivid portrayal of a truly human problem. He has not solved it. The fact that his protagonists are Jews of course makes his presentation selective. But the "human tragedy" of "the decent sort of man, if you don't push him," undisturbed in his own life's groove, is universal. Perhaps it was this characteristic of *Les Eaux Mèlées*, the French original, which won the coveted *Prix Goncourt* and the German *Albert Schweitzer Award*.

WALTER C. JASKIEWICZ

THE ACTS OF THE APOSTLES: With Introduction and Commentary

By C. C. Martindale, S.J. Newman. 199p. \$3.50

BIBLICAL SUBJECT TEXT

Edited by William J. Kiefer, S.M. Newman. 199p. \$4.50

THE BIBLE WAS MY TREASURE MAP

By Paul Ilton. Messner. 255p. \$5

JESUS LIVED HERE

By Paul Bruin and Philipp Giegel. Morrow. 240p. \$10

Fr. Martindale's first two pages make us see in the Acts a fierce psychological drama within the Apostles themselves, but then the Jesuit scholar forsakes the brilliantly imaginative approach to produce a closely packed, line-by-line commentary on the book which follows the Gospels in the New Testament. This is the latest of the Stonyhurst Scripture Manuals. It is for serious students. Teachers will recognize that it is a sound summary of present knowledge about St. Luke's "other" book.

Brother Kiefer's book is also for serious students, teachers and librarians. Seminarians writing theses will find that it does not take the place of a concordance, but they should remember that it was not intended to do so. The book is most useful, of course, for putting one's finger on verses which contain ideas rather than actual terms, e.g., the idea of justice rather than the word. This *Index* is a good Scriptural key for preachers and directors of retreats.

How does a lone-wolf archeologist work? Paul Ilton learned all he could from Sir Flinders Petrie and other experts but he struck out on his own to find the golden locust, first archeological proof of the Philistine and Canaanite locust worship; a necklace that may have belonged to one of Solomon's

wives (the only piece of jewelry unearthed from Solomon's period); a pair of cymbals possibly used in David's time; remains of the only Egyptian solar boat to be found in Palestine, from the time of Jacob; two glass cups and a plate from the time of Christ, found at Cana; a sculptured portrait possibly of Salome.

These and other items are the trophies of a shrewd and learned archeological detective. And this man can write. He does not simply reveal his techniques; he has the skill of a novelist. In fact, there is unity, development of characters, imaginative perception, richness of language that many a novel lacks today. The chapters about "The Mummy Who Rose from the Dead," "The Story of Ragah" and "The Visitation of Enoch" are real thrillers.

In *Jesus Lived Here* Bruin's text and Giegel's photographs (full-page and double-page photos, some in color) cover Palestine according to the chronology of Christ's life. One sees practically everything as generations of pilgrims have seen it, and Bruin's comments often amount to beautiful meditations. This book is sound enough to have had *imprimatur* and accurate enough to win the approval of archeologists. The new nation of Israel is rapidly changing the appearance of Palestine; this book beautifully and thoroughly preserves the old aspect for us.

WALTER M. ABBOTT

A SECOND LOOK AT AMERICA

By Gen. Emilio Aguinaldo, with Vicente Albano Pacis. Speller. 258p. \$5

Don Emilio Aguinaldo took his first look at America as the 29-year-old generalissimo of a revolution. He was disappointed at what he saw. He thought, somewhat naively, that the "great North American Republic" had come with Dewey into Manila Bay to help the Filipinos win their freedom from "benighted Spain." That was not so. It had come to buy the Philippines from Spain for \$20 million.

Today, 60 years later, having fought American rule, accepted it and outlived it, Don Emilio takes a second look. His original disappointment has not quite disappeared; he devotes the first chapters of the book to maintaining that the United States would leave the Philippines alone, and that this promise was repudiated.

But the disappointment no longer rankles. Out of the party squabbles over "imperialism" a firm Philippine

—Just published . . .

Duquesne Studies, Philosophical Series, No. 8

CONTEMPORARY EUROPEAN THOUGHT AND CHRISTIAN FAITH

by ALBERT DONDEYNE, Ph.D.

In this book one of Europe's outstanding intellectuals examines the impact of contemporary thought on Christian Faith.

XI and 211 pages. Price: paper \$5.00; cloth \$5.75.

* * *

First press reactions to *THE SPIRIT-ANS. A History of the Congregation of the Holy Ghost* by Henry J. Koren, C.S.Sp. XXIX and 641 pages. Price: paper \$5.75; cloth \$6.50.

"A Masterpiece!" John R. McCarthy (*The Steubenville Register*)

"An Absorbing Story." Francis X. Curran, S.J. (*America*)

"Sustained Interest . . . Fascinating True Prescott Material . . . We Heartily Recommend This Richly Illustrated, Carefully Documented and Modestly Priced Volume." Paul R. Coyle (*The Priest*)

"An Epic and Novel-Like Quality Makes *THE SPIRITANS* Extremely Absorbing." Sheldon Fiedman (*Edith Stein Guild Newsletter*)

Order from your dealer or directly from the publishers. No postage charged on prepaid orders.

Duquesne Studies,
DUQUESNE UNIVERSITY
Pittsburgh 19, Pa.

jewelry un-
od); a pair
in David's
Egyptian
estine, from
cups and a
t, found at
possibly of

re the tro-
ed archeo-
man can
reveal his
of a novel-
development
perception,
ny a novel
about "The
Dead,"
The Visita-
ers.

s text and
page and
in color)
the chron-
sees prac-
ons of pil-
ain's com-
iful medi-
enough to
accurate
of archeol-
nel is rap-
of Pales-
and thor-
ect for us.
L. ABBOTT

ICA
h Vicente

his first
-year-old
He was
saw. He
that the
blic" had
a Bay to
freedom
was not
Philippines

g fought
outlived
look. His
not quite
rst chap-
ing that
that the
e Philip-
mise was

o longer
quabbles
hilippine

8, 1958

policy had emerged: the Filipinos were to be trained for self-government and then set free. This objective was clearly embodied in legislation and steadily pursued in practice. A definite date was set for independence. The date was kept. America has been as good as her word.

Don Emilio believes that other Asian countries will find the Philippine experience instructive. The United States may at first glance appear to be an imperialist power whose offers of assistance to small nations struggling to be free should be looked upon with deep distrust. But this first impression is deceptive. A second look will show that America's heart is in the right place, even though Americans may occasionally be tactless.

The aged general takes his second look, not with the naked eye but through the spectacles of Mr. Pacis, a journalist. This results in a kind of double vision which makes portions of the book blurry. One is never quite sure whether some of the rather innocuous generalizations on current events are the distilled wisdom of an aged statesman—or merely the stock-in-trade of an editorial writer. If the authors had written separately instead of in collaboration, the result might have been less predictable but more stimulating.

HORACIO DE LA COSTA

THE U. S. AIR FORCE REPORT ON THE BALLISTIC MISSILE

Edited by Lt. Col. Kenneth F. Gantz.
Doubleday. 338p. \$4

Despite the formal tone of this report the intraservice rivalry creeps through. This is shown very clearly in the excellent appendix, which gives excerpts from the testimony of Air Force officers before Congress. But rivalry as such is not necessarily an evil. While it can be pretty ridiculous to have between 40 and 50 missiles of various kinds under development simultaneously, the fact that each branch of the service may be involved in such missile work is not of itself bad management or planning.

As one who had three years of experience in Washington in the Navy during World War II working as a scientist in uniform on the development of jet propulsion and some of the early missiles, I feel that there is a sufficient difference in philosophy among the services—largely because of their different missions—to bring out the best in a final design.

It was only when the Navy and the

America • OCTOBER 25, 1958

The Popular DAILY MISSALS of the U.S.A. ALL NEW UP-TO-DATE

St. Mary

MY EVERYDAY MISSAL

And Heritage

- Prepared by American Liturgists
- Ideal Missal and Prayerbook
- Inspiring—fosters the living of religion in one's daily life
- Red and black printing throughout on strong Bible paper
- 1382 Pages
- Pocket Size 4"x6 1/2"

Cloth 4.50

Gold Edge 8.00

Leather 9.50



Father LASANCE

NEW MISSAL FOR EVERY DAY

- In English. Ordinary of the Mass in Latin-English
- 1344 Pages, Pocket size 3 1/2" x 5 3/4"



LEATHERETTE
4.25

RED EDGE
6.00

LEATHER
8.00

The Popular SUNDAY MISSALS of the U.S.A.

St. Mary

SUNDAY MISSAL

Prayers And Heritage

- The Mass in English
- Prayers and Devotions
- Presents Bible, Liturgy & Catechism
- The Church in America

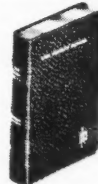


- Illustrated, Clear, large, easy-to-read type
- For all ages, 9 years and up
- 384 Pages
POCKET SIZE 3 1/4" x 5 1/2"
Flexboard .60
Kivar 1.00
De Luxe 1.85
Leather 4.50

Father LASANCE

THE SUNDAY MISSAL

- The Mass for Sundays and principal feasts
- 704 Pages, Pocket size 3 1/2" x 5 3/4"



LEATHERETTE
2.25

RED EDGE
4.50

GOLD EDGE
5.50

LEATHER
6.50

At your local bookstore or from
BENZIGER BROTHERS, Inc.

6-8 Barclay Street New York 8, N. Y. Telephone: ORegon 5-7050
BOSTON 10 • CHICAGO 6 • CINCINNATI 1 • SAN FRANCISCO 3

HANDY WAY TO JOIN

AMERICA ASSOCIATES

70 East 45th Street, New York 17, N. Y.

Subscription plus a tax deductible contribution

Please enrol renew me as an Associate for 1 year.

☐ Sustaining, \$25.00 or more ☐ Co-operating, \$50 or more

☐ Charter, \$100 or more

..... Check attached

..... Bill me

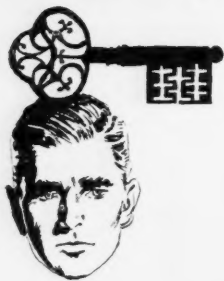
(Please make checks payable to AMERICA ASSOCIATES)

AMERICA ASSOCIATES receive AMERICA, National Catholic Weekly Review. \$8 of your membership pays for a one-year subscription now, or a one-year extension if you are already a subscriber. The balance will be used to improve our editorial facilities, a report of which will be sent to you from time to time.

Name

Address

theology digest



*You read about it in
AMERICA, July 19*

Commonweal calls THEOLOGY DIGEST "a serious effort being made" to offset the theological lag.

April 4, 1958

Time "a primer for U. S. laymen (and as a refresher course for busy parish priests) . . . in a field where a tradition of heavy-handed writing almost makes digests a happy necessity."

February 9, 1953

Published winter, spring, and autumn: \$2.00 per year, 3 years \$5.50, 5 years \$9.00; foreign \$2.25 per year, 3 years \$6.00, 5 years \$10.00.

THEOLOGY DIGEST

1015 Central, Kansas City 5, Mo.

*The famous shop
for Catholic Books*

THE NEWMAN BOOKSHOP

Catholic books, Prayer books and Bibles—all languages. We can supply all books reviewed or advertised in *America*. Catalogs available.

For Mail Orders: Westminster, Md.
226 N. Liberty Street — Baltimore 1, Md.
901 Monroe St., NE—Washington 17, D.C.

Army (there was no separate Air Force then) forgot that research and development are not re-enactments of the Army-Navy football game and deliberately duplicated each other to prove some imaginary claim of superiority of one service over another that I gagged.

This book brings out very well a difference in philosophy which is vital to our defense. Though I feel strongly

Our Reviewers

PAUL C. BARTHOLOMEW is a professor of political science at the University of Notre Dame.

EDWARD S. CORWIN, professor emeritus of history and government at Princeton University, is author of many books in those fields, including *Liberty against Government* (1948).

FRANCIS E. McMAHON is a former president of the American Catholic Philosophical Association.

WALTER C. JASKIEWICZ, S.J., is director of the Institute of Contemporary Russian Studies at Fordham University.

HORACIO DE LA COSTA, S.J., AMERICA's corresponding editor in the Philippine Islands, teaches history at the Ateneo de Manila.

JAMES B. KELLY is a special technical assistant to the Commissioner of Commerce in the State of New York.

in favor of the Air Force side, there are too many good men on the other side, whose opinions I cannot dismiss out of hand, for me to say that the Air Force is so much in the right that all other methods and approaches should be abandoned.

This difference is: the arsenal or gun-factory method vs. the systems method. The Army and to some extent the Navy use the arsenal and gun-factory approach. (The Air Force, since it is newer, uses a nontraditional approach). A large part, if not all, of weapons design and development is done at Government arsenals and gun factories in the traditional manner. Private manufacturers may act as subcontractors at various stages of the job from research to fabrication on a production line.

But all of this is done under direct service supervision, with the service in question determining all subcontractors and all subcontracts directly are made

with the service involved. It is then up to the Army or the Navy to get the final unit put together, perhaps at the arsenal or gun factory or perhaps outside.

The Air Force systems approach is to give an outside contractor a task to perform; make a 5,000-mile ballistic missile, for example. The Air Force gives the full contract to one manufacturer, who is responsible for delivering to the Air Force a completed missile. While the Air Force maintains supervisory control and must approve all subcontracts and subcontractors, the primary responsibility remains with the private manufacturer.

I personally think this is a more orderly and less expensive system. I also think it will eventually prove to be the best system for producing the rocket which can go to the moon and the ICBM which can protect us. But read this fascinating book, and come to your own conclusions. Since civilians are now targets in modern war, they ought to learn some of its problems.

JAMES BERNARD KELLEY

THEATRE

HANDFUL OF FIRE. Many centuries ago a Scriptural savant observed that the way of a man with a maid was among the many things under the sun that baffled his understanding. In the play presented at the Martin Beck, under the joint auspices of David Susskind and the Playwrights' Company, N. Richard Nash makes an effort to throw new light on the matter, or at least to study it from a different angle.

Mr. Nash's theme seems to be that sex is of trivial importance, while love is a jewel beyond price. His central character is a girl who surrenders to a jaded roué while withholding her emotional response, and her frigidity, he implies, is a warranty of her essential virginity. The idea is rather interesting, waiving moral considerations, but it is neither new nor intrinsically dramatic.

Mr. Nash seems to have an aptitude for carving characters as viable as shoe salesmen or the cop on the corner, but they are too loquacious for their own good. Whenever they approach a crucial situation they talk the drama out of it.

Roddy McDowall, James Daly, Kay Medford and Joan Copeland submit brilliant performances in their roles, respectively, as a romantic vagabond, an underworld big shot, a madame and the girl of ineffable purity. Robert Lewis, in

t is then up
get the final
t the arsenal
tside.
proach is to
task to per-
allistic mis-
Force gives
unufacturer,
ering to the
sile. While
rvisory con-
ubcontracts
primary re-
the private

a more or-
tem. I also
e to be the
the rocket
n and the
s. But read
me to your
ns are now
y ought to

RD KELLEY

y centuries
erved that
maid was
er the sun
ng. In the
Beck, un-
avid Suss-
Company,
effort to
ter, or at
ent angle.
o be that
while love
is central
nders to a
her emo-
gidity, he
essential
teresting,
but it is
dramatic.
aptitude
e as shoe
rner, but
their own
ch a cru-
rama out

Daly, Kay
l submit
roles, re-
bond, an
e and the
Lewis, in

25, 1958



AMERICA'S JESUIT EDUCATION SERIES spotlights

TELEVISION AT The Creighton University

Television, newest member of the communication arts team, has held an important position on Creighton's campus since 1946. At that time the University provided space for a complete two-camera chain to train personnel for Omaha's first commercial station. So, Creighton has conducted production experiments for more than a dozen years as students and faculty gained experience alongside professionals.

Telecast of a dental operation was just one of Creighton's many firsts. Students work daily with rehearsal cameras built for a fraction of the cost of professional models and invented by a Creighton faculty member.

Students and faculty from the seven schools and affiliated units appear regularly on Creighton programs telecast by Omaha's three stations and outlets in both Lincoln, Neb., and Sioux City, Iowa.

KEY TO ABBREVIATIONS:

8

LAS Liberal Arts and Sciences	IR Industrial Relations	Sc Science
AE Adult Education	J Journalism	Sy Seismology Station
C Commerce	L Law	Sp Speech
D Dentistry	M Medicine	
Ed Education	Mu Music	Officers Training Corps
E Engineering	N Nursing	AROTC Army
FS Foreign Service	P Pharmacy	NROTC Navy
G Graduate School	S Social Work	AFROTC Air Force

JESUIT COLLEGES AND UNIVERSITIES

ALABAMA Departments
Spring Hill College (Mobile)LAS-C-Ed-N-Sc-Sy-AROTC

CALIFORNIA
Loyola University (Los Angeles) . . .LAS-C-E-Ed-G-L-AFROTC
University of San Francisco. LAS-Sc-C-Ed-G-N-L-Sy-AROTC
University of Santa Clara.LAS-C-E-L-Sy-AROTC

COLORADO
Regis College (Denver)LAS-Sy

CONNECTICUT
Fairfield UniversityLAS-G

ILLINOIS
Loyola University (Chicago)
LAS-AE-C-D-Ed-G-IR-L-M-N-S-Sc-Sy-Sp-AROTC

LOUISIANA
Loyola University (New Orleans)
LAS-C-D-Ed-G-L-Mu-N-P-Sy-AROTC

MARYLAND
Loyola College (Baltimore)LAS-G-AROTC

MASSACHUSETTS
Boston College (Chestnut Hill)
LAS-C-Ed-G-L-N-S-Sc-Sy-AROTC
Holy Cross College (Worcester) . . .LAS-G-NROTC-AFROTC

MICHIGAN
University of Detroit
LAS-C-D-E-G-IR-J-L-Sc-Sp-AROTC-AFROTC

MISSOURI
Rockhurst College (Kansas City)LAS-AE-C-IR-E-Sc
St Louis University
LAS-C-D-E-Ed-G-L-M-N-S-Sc-Sp-Sy-AFROTC

NEBRASKA
The Creighton University (Omaha)
LAS-AE-C-D-Ed-G-IR-J-L-M-N-P-S-Sc-Sp-AROTC

NEW JERSEY
St Peter's College (Jersey City)LAS-AE-C-AROTC

NEW YORK
Canisius College (Buffalo)LAS-Ed-G-Sy-AROTC
Fordham University (New York)
LAS-C-Ed-G-J-L-P-S-Sy-Sp-AROTC-AFROTC
Le Moyne College (Syracuse)LAS-C-IR

OHIO
John Carroll University (Cleveland) . . .LAS-C-G-Sy-AROTC
Xavier University (Cincinnati) . . .LAS-AE-C-G-Sy-AROTC

PENNSYLVANIA
St. Joseph's College (Philadelphia) . .LAS-IR-Ed-Sc-AFROTC
University of ScrantonLAS-G-AROTC

WASHINGTON
Gonzaga University (Spokane)
LAS-C-Ed-E-G-J-L-Mu-N-Sy-AROTC
Seattle UniversityLAS-C-Ed-E-G-N-AROTC

WASHINGTON, D. C.
Georgetown University
LAS-C-D-FS-G-L-M-N-Sy-AROTC-AFROTC

W. VIRGINIA
Wheeling CollegeLAS

WISCONSIN
Marquette University (Milwaukee)
LAS-AE-C-D-E-Ed-G-J-L-M-N-Sy-Sp-AROTC-NROTC

POSTSCRIPT

Mission Sunday was celebrated in many dioceses on October 19.

Here is how you can add a postscript to your generosity to the foreign missions of the Church. Just send us a subscription to AMERICA for a foreign missionary, or a donation to our Missionary Subscription Fund.

AMERICA is more than a touch of home to a missionary. It is a valuable tool in helping him extend the frontiers of God's Kingdom on earth. Couldn't you help place that tool in a needy missionary's hands?

AMERICA

70 E. 45th St., New York 17, N. Y.

SEND FOR Free Record START SPEAKING FRENCH SPANISH ALMOST OVERNIGHT!

HERE'S the easiest way to learn FRENCH, SPANISH, Russian, German, Italian, Japanese or Brazilian. Listen to FREE 2-sided non-breakable record. Let your eyes follow words in FREE sample lesson. Almost at once you'll be chatting in a new language with a perfect accent! That's all you hear! No dull, tedious work. Just listen—imitate! It's that easy! Offer may end soon. Rush 25c to help cover cost of special packaging, shipping. State language you want. We'll also send free information on full Cortina course. No obligation. CORTINA ACADEMY, Dept. 17210A, 136 W. 52nd St., New York 19.



PHOTO

Christmas Cards

made from your own snapshot

10 for 25¢

INCLUDING ENVELOPES
No other charges—We pay postage

Say "Merry Christmas" with personalized Photographic Christmas Cards, made from your favorite snapshot negative. Beautiful, colorful folders express season's greetings. Mail your negative and 25c coin today for this limited offer—satisfaction guaranteed!

Penny.pix

P.O. Box 57, DELAIR, N. J.

deference to the dearth of drama in the script, wisely leans toward pageantry in his direction. Lucinda Ballard's costumes and Jo Mielziner's fluid set and lighting sustain the mood of the story and endow it with visual beauty.

A TOUCH OF THE POET. Eugene O'Neill's plays are rarely distinguished for their clarity. With few exceptions—*Ah! Wilderness* is one—they are plays that probe into the dark recesses of the meaning of life, coming up with questions for which the audience must find answers. One of the questions suggested by the play at the Helen Hayes is: How many generations are required to make a poet?

Cornelius Melody, leading character in O'Neill's last play, has a mite of lyrical genius in his system, but not enough to enable him to write a "Grecian Urn" or "Hound of Heaven." His aberrant lyrical urge expresses itself in gallantry in war in his youth, in nostalgic fantasies in his maturity, the latter throwing him out of balance with the world of reality. He is regarded as a screwball by his neighbors, and a perpetual scourge to his long-suffering wife, to whom he is alternately abusive and apologetic. In all his changing moods, however, he is utterly sincere, which distinguishes him from a phony and marks him as a poet.

His high-spirited daughter doesn't recognize his muse until near the end of the drama; during the earlier scenes father and daughter are engaged in a grueling war of nerves. Their conflict is exciting, and O'Neill, who never completely divorced himself from the realistic school, inserts enough profanity in the dialog to satisfy the frivolous minority of the audience. Mature thea-

Sorry . . .

Due to an inadvertence, we omitted the title of Mary and Padraic Colum's *Our Friend James Joyce* in the review of that book last week by Fr. William T. Noon, S.J.

tragoers, of course, will keep their minds on the crucial antagonism of father and daughter.

Grand performances in their respective roles are rendered by Helen Hayes, as a browbeaten and bedraggled wife, Eric Portman as Cornelius, Kim Stanley as the clear-sighted daughter and Betty Field as a sophisticated prospective mother-in-law. Harold Clurman guides the action with an unflinching hand and Ben Edwards provides an appropriate background for the drama. The Producers' Theatre is the sponsor.

A Touch of The Poet is the last full-length play O'Neill completed before his death. It is performed with brilliance and imaginatively staged. A grateful public should tender all concerned in the production an enthusiastic "Bravo!"

THEOPHILUS LEWIS

FILMS

THE OLD MAN AND THE SEA (Warner). For an objective appraisal of this film's undeniable virtues you are going to have to look elsewhere. I was not convinced that Hemingway's short novel, about an old fisherman who won his titanic struggle to land a giant marlin only to have the prize snatched from him by a school of sharks, had a strong enough framework to sustain the levels of allegorical and symbolic meaning it was obviously intended to convey. Furthermore, I remain unconvinced that these nonpictorial values can be captured by a movie camera, however sensitive and expert the film-maker is who directs its operation.

So I admit to admiring some of the film's WarnerColor seascapes and also Spencer Tracy's marathon performance both as the old man and as the off-screen narrator using Hemingway's own prose. In addition I commiserate with producer Leland Hayward who ran into such bad luck and prohibitive extra expense in the course of completing the project. I am afraid, however, that the picture itself strikes me as a long-drawn-out fish story that was hardly worth the effort. [L of D: A-I]

nce, we
ry and
Friend
of that
liam T.

keep their
gonism of

their re-
by Helen
d bedrag-
Cornelius,
ed daugh-
sophisticated
arold Clur-
n unfalter-
provides an
the drama.
e sponsor.
e last full-
ed before
with brilli-
l. A grate-
concerned
thusiastic
US LEWIS

HE SEA
praisal of
you are
ere. I was
ay's short
who won
iant march-
of a strong
the levels
eaning it
vey. Fur-
uced that
be cap-
ver sensi-
er is who

ne of the
and also
formance
the off-
ay's own
ate with
ran into
extra ex-
eting the
that the
g-drawn-
worth the

5, 1958

DAMN YANKEES (Warner). Now that the baseball season has reached its accustomed conclusion, the best choice left to fans until next spring is that Technicolor movie adaptation of the Broadway musical hit built around the national pastime. For anti-Yankee fans the picture offers the added inducement of dealing fictionally with that phenomenon which so rarely occurs in real life—the New York club losing the pennant. Both classes of spectator sportsmen in any case should find it pretty lively entertainment.

According to the story, it takes a really desperate expedient to upset the perennial world's champions: a rabid middle-aged Washington Senators rooter sells his soul to the Devil (Ray Walston) in exchange for being turned into a 22-year-old long-ball hitter (Tab Hunter). The concocters of the movie set forth this premise ingeniously with a nice feeling for ball-park atmosphere and baseball-fan madness as well as a flair for bringing Mephistopheles up to date. Their next move is to have their Satan in Madison Avenue gray flannels set a seductive 179-year-old witch who doesn't look her age (Gwen Verdon) on the hero to distract him from exercising the escape clause in his underworld contract. By this time, however, when they have to extricate their bat-swinging Faust from his predicament, the authors have run out of steam to keep the plot boiling.

Even though the second half of the film is inferior to the first, it has, as a whole, many marks of a superior musical not the least of which are fast and expert choreography and the smooth ensemble playing of the cast, which, with the exception of Hunter, was recruited *in toto* from the Broadway production. [L of D: A-III]

THE DECKS RAN RED (MGM). Andrew and Virginia Stone are a self-contained film-producing unit which specializes in deploying flamboyantly unreal suspense stories against realistic settings.

Here they have caught the atmosphere of a tramp steamer authentically by the eminently sensible method of photographing the film on a tramp steamer. The story, however, though it is supposedly based on an actual present-day case of mutiny and attempted piracy, gets out of hand—as usual.

It is a toss-up which is less plausible, the bloody scheme of the conspirators (Broderick Crawford, Stuart Whitman) for taking over the ship or the intrepid one-man stand by the captain (James Mason) that stops them just short of

AMERICA'S BOOK-LOG

THE TEN BEST-SELLING BOOKS FOR OCTOBER

- 1. AUTOBIOGRAPHY OF ST. THERESE OF LISIEUX** Translated by Ronald Knox. P. J. Kenedy & Sons, \$4.50
- 2. THIS IS THE MASS** By Daniel-Rops, Fulton J. Sheen and Yousuf Karsh. Hawthorn Books, \$4.95
- 3. MORE THAN MANY SPARROWS** By Leo J. Trese. Fides, \$2.95
- 4. THOUGHTS IN SOLITUDE** By Thomas Merton. Farrar, Straus & Cudahy, \$3.00
- 5. SAINTS AND SNAPDRAGONS** By Lucile Hasley. Sheed & Ward, \$3.00
- 6. YOU** By M. Raymond, O.C.S.O. Bruce, \$4.50
- 7. PADRE PIO** By Nesta de Robeck. Bruce, \$2.95
- 8. ONCE TO SINAI** By H. F. M. Prescott. Macmillan, \$5.00
- 9. ST. BERNADETTE SOUBIROUS** By Msgr. Francis Trochu. Pantheon, \$4.95
- 10. THEOLOGY FOR BEGINNERS** By Frank J. Sheed. Sheed & Ward, \$3.00

The stores listed below report their best-selling books during the current month. Popularity is estimated both by the frequency with which a book is mentioned and by its relative position in each report. The point system, plus the geographical spread of the stores, gives a good view of Catholic reading habits. Appreciation for the service can best be shown by patronizing the stores.

AKRON, Frank A. Grismer Co., 272 S. High St.
BOSTON, Benziger Bros., Inc., 95 Summer St.
BOSTON, Pius XI Cooperative, 185 Devonshire St.
CHICAGO, The Thomas More Association, 210 W. Madison St.
CINCINNATI, Benziger Bros., Inc., 429 Main St.
CINCINNATI, Frederick Pustet Co., Inc., 210 E. Fourth St.
CLEVELAND, Catholic Book Store, 1789 E. 11th St.
CLEVELAND, William Taylor Son & Co., 630 Euclid Ave.
COLUMBUS, Cathedral Book Shop, 205 E. Broad St.
DALLAS, The Catholic Book Store, 1513 Elm St.
DENVER, James Clarke Church Goods House, 1633 Tremont Pl.
DETROIT, E. J. McDevitt Co., 1230 Washington Blvd.
DETROIT, Van Antwerp Catholic Library and Pamphlet Shop, 1232 Washington Blvd.
GRAND RAPIDS, McGough & Son Co., 40 Division Ave., S.
HARRISBURG, The Catholic Shop, 222 Locust St.
HARTFORD, Catholic Library of Hartford, 138 Market St.
HOLYOKE, Catholic Lending Library and Bookshop, 94 Suffolk St.
KANSAS CITY, Mo., Catholic Community Bookshop, 301 East Armour Blvd.
LOS ANGELES, C. F. Horan Co., 120 W. 2nd St.
LOUISVILLE, Rogers Church Goods Co., 129 S. 4th St.
MANCHESTER, N. H., Book Bazaar, 410 Chestnut St.
MILWAUKEE, The Church Mart, 779 N. Water St.
MINNEAPOLIS, Catholic Gift Shop, 37 South 8th St.
NASHVILLE, St. Mary's Book Store, 508 Deaderick St.
NEW BEDFORD, Keatings Book House, 562 County St.
NEW HAVEN, The Saint Thomas More Gift Shop, 1102 Chapel St.

NEW YORK, Ave Maria Shop, 11 Barclay St.
NEW YORK, Benziger Bros., Inc., 6-8 Barclay St.
NEW YORK, P. J. Kenedy & Sons, 12 Barclay St.
NEW YORK, Frederick Pustet Co., Inc., 14 Barclay St.
OKLAHOMA CITY, St. Thomas More Book Stall, 320 N. W. 2nd St.
OMAHA, Midwest Church Goods Co., Inc., 1216 Farnam St.
PHILADELPHIA, The Peter Reilly Co., 131 N. 13th St.
PITTSBURGH, Kirner's Catholic Book Store, 309 Market St.
PORTLAND, ORE., Catholic Book & Church Supply Co., 314 S. W. Washington St.
RICHMOND, Religious Goods Shop, 123 N. 8th St.
ROCHESTER, Trant's, Inc., 96 Clinton Ave., North St.
ST. LOUIS, B. Herder Book Co., 15-17 South Broadway.
ST. PAUL, The E. M. Lohmann Co., 413 Sibley St.
SAN FRANCISCO, The O'Connor Co., Inc., 349 Sutter St.
SCRANTON, Diocesan Guild Studios, 309 Wyoming Ave.
SEATTLE, The Kaufer Co., 1904 Fourth Ave.
SOUTH BEND, Aquinas Library and Book Shop, Inc., 110 E. La Salle Ave.
SPOKANE, De Sales Catholic Book Shop, 10 S. Wall St.
TOLEDO, John A. Reger Catholic Supply House, 712 Madison Ave.
TORONTO, The O'Gorman Co., 650 Yonge St.
VANCOUVER, B. C. Curley's Catholic Supplies, 563 Hamilton St.
WASHINGTON, D. C., William J. Gallery & Co., 718 11th St., N. W.
WESTMINSTER, MD., The Newman Bookshop.
WHEELING, Corcoran's Church Goods Co., 32 12th St.
WINNIPEG, MAN., F. J. Tonkin Co., Ltd., 103 Princess St.

success. The presence of sultry Dorothy Dandridge on board as the Maori cook's wife easily wins over both other circumstances for sheer implausibility. [L of D: A-III] MOIRA WALSH

THE WORD

Yes, in him all created things took their being, heavenly and earthly, visible and invisible; what are thrones and dominions, what are principedoms and powers? They were all created through him and in him; he takes precedence of all, and in him all subsist (Col. 1:16-17; Epistle for the Feast of Christ the King).

Let a Christian man, in this day and age and hour, sit him down and attentively read from cover to cover the current issue of any national news magazine. Such a reader, distressed, baffled, angry, frustrated and perhaps not a little scared, may well mutter to himself or to anyone handy what one news journal says plainly and bluntly: "The world is in a mess." If our man is a Catholic, he may then notice or recall

that his Church is about to celebrate again the fact that Christ is King. What wonder if an honest fellow were to ask in the secret depths of his mind what he would never put into words: "Is He?"

It is very necessary that we gain an understanding, in this connection, of two truths which are related but distinct. One truth is the fact of the kingship of Christ. The other truth is the nature or manner or mode of that kingship.

Today's Epistle is a rich and glowing expression of the fact of our Lord's royalty. Notice the terse declaration: *He is the true likeness of the God we cannot see.* It is this dogmatic actuality, that Christ the man is also Christ God, that makes the root and foundation of the kingship of Christ.

God is supreme. That is, almighty. God is the sole possessor, by His nature, of absolute, universal, unqualified authority. When God's natural and only-begotten Son, the Second Person of the blessed, adorable Trinity, became a man in His incarnation, He did not at any moment or for any moment cease to be God. Hence Christ our Lord in His human nature (which is distinct from but ever inseparable from His divine

nature) is truly royal. Our Saviour is by every right and in sober reality absolute, universal, unchallengeable King, possessing supreme authority over all creation.

Such is the fact. But it must ever be remembered that our Redeemer, in the critical hour of His mortal life, gave to the Roman civil authority—which was



backed up by the most powerful armed forces the world had ever seen—a significant description of His kingship. *My kingdom, said Jesus, does not belong to this world. If my kingdom were one which belonged to this world, my servants would be fighting, to prevent my falling into the hands of the Jews; but no, my kingdom does not take its origin here.*

This kingdom, in other words, and this kingship, though they are utterly real, are likewise completely unique. They are different from every other as well as superior to every other, and can be understood only when viewed in their own special and unworldly light.

For example, force plays no part in the operation of the kingdom of Christ. For example, the prized currency of this kingdom is not gold and silver, but lowliness, meekness, patience, self-conquest, forgiveness. For example, the language of this kingdom is prayer. For example, the broad, basic law of this kingdom is love: love of God, love of neighbor.

Is it surprising that at any given time such an unworldly commonwealth and program should not appear an overwhelming success by ordinary worldly standards? Will anyone be astonished that this world generally will have no part of a King or a kingdom which *does not belong to this world?*

Nevertheless, we had better add two small observations. One: granted "the world is in a mess," note that the responsible agents of the mess are precisely the people (of whatever stripe) who most formally and furiously reject the kingship of Christ. Two: let us not make the foolish mistake of underestimating the actual, though invisible, might of this holy kingdom that is gently ruled by Christ the King.

VINCENT P. MCCORRY, S.J.

AMONG OUR SATISFIED CUSTOMERS ARE:

Augustinian Fathers
Benedictine Fathers
Carmelite Fathers
Christophers
Dominican Fathers
Franciscan Fathers
Holy Cross Fathers
Jesuit Fathers
La Salette Fathers
Marist Fathers
Maryknoll Fathers
Missionaries of
Ss. Peter & Paul
Oblate Fathers
Salesian Fathers
Society of African
Missions
Stigmatine Fathers

Brothers of St. John
Xaverian Brothers
Society for Aid to Leprosy
Blessed Sacrament Sisters
Bon Secours Sisters
Carmelite Sisters
Daughters of Charity
Dominican Sisters
Grey Nuns
Marist Missionary Sisters
Medical Missionaries of
Mary
Sisters of the Assumption
Sisters of Mercy
Sisters of Notre Dame
Sisters of St. Joseph
Trappistines
White Sisters

Whenever you need printing, kindly contact

Sullivan Bros., Printers

MAIN OFFICE AND PLANT, 93 BRIDGE ST.

LOWELL, MASS.—TEL. GL. 8-6333

Auxiliary plants: Boston, Oceanport, N. J., Pawtucket, R. I.

Schools and Colleges

District of Columbia

TRINITY COLLEGE

INCORPORATED IN 1897
WASHINGTON, D. C.

**A Catholic Institution for the
Higher Education of Women**

Conducted by the
Sisters of Notre Dame de Namur.

For particulars address
the Director of Admissions.

Michigan

SIENA HEIGHTS COLLEGE

ADRIAN, MICHIGAN

Conducted by Sisters of St. Dominic

Beautiful Buildings

Moderate Rates

International Clientele

Masters Degree in Fine Arts,

Education, Science

Bachelor Degrees in

Arts, Science, Music

Professional training:

Art, Education, Clothing, Dietetics,

Interior Decoration,

Medical Technology, Pre-Medical,

Radio, Secretarial, Social Work.

*Ideal accommodations for
Sister students*

For catalog address the Dean

Minnesota

COLLEGE OF SAINT TERESA

WINONA, MINNESOTA

For the Higher Education of Catholic Women
Holds membership in the North Central Association
of Colleges. Accredited by the Association of Amer-
ican Universities. Registered for teachers. Licensed
by New York Board of Regents. Degrees of Bache-
lor of Arts, Bachelor of Science, Bachelor of Science
in Nursing. A conservatory of music is maintained
in connection with the college. Picturesquely located
on the upper Mississippi. One-hundred-acre campus.
Served by the "Zephyr," "Hiawatha," the "400."
ONLY FIVE HOURS FROM CHICAGO

New Jersey

COLLEGE OF SAINT ELIZABETH

Founded in 1899 by the
Sisters of Charity

Convent Station, New Jersey

New Jersey

Caldwell College

FOR WOMEN

Caldwell, New Jersey

FULLY ACCREDITED

Conducted by the Sisters of St. Dominic

A.B. and B.S. Degrees

Teacher and Secretarial Training

New York

MARYMOUNT COLLEGE

TARRYTOWN-ON-HUDSON, NEW YORK

Conducted by the Religious of the Sacred
Heart of Mary. Accredited Liberal Arts.
Confers A.B., B.S. Degrees. Pre-Medical.
Secretarial, Home Economics, Art, Music,
Pedagogy, Journalism, Dramatics. Directed
field trips in all departments. Athletics.
CITY BRANCH: 221 East 71st Street, New
York, N. Y.

Also in Quebec City, Canada, Paris and
Rome. Address Secretary.

Marymount Preparatory Schools: Wilson
Park Tarrytown, N. Y.: Fifth Ave. and
84th St., New York, N. Y. Address Rever-
end Mother.

GOOD COUNSEL COLLEGE

WHITE PLAINS

Westchester County, New York

Conducted by the Sisters of
The Divine Compassion

FULLY ACCREDITED

B.A. and B.S. degrees. Standard courses in
Arts and Sciences, pre-medical, journalism,
teacher training, secretarial studies, fine arts.
Beautiful location. Extensive campus.

Forty Minutes from New York City

MOUNT SAINT MARY on - the HUDSON

Grades 1-12. Accredited by Board of Re-
gents and Middle States Assn. College Pre-
paratory courses. Excellent instruction with
approved methods. Home-like atmosphere.
careful supervision. Fire-proof buildings.
42 acre campus. Catalog. 57 miles N. Y.

DOMINICAN SISTERS

Provost, Newburgh, New York Phone 800

Notices

20 cents per word
Payment with order

ALTAR CLOTHS—Imported, exquisitely
hand embroidered, made to order to fit
your altar, and other beautiful embroidered
Altar Linens, Church Linens by the yard
including crease resisting Alb Linen. Mary
Moore, Box 394M, Davenport, Iowa.

IMMEDIATE OPENINGS for three graduate
librarians having experience with the liter-
ature of philosophy and theology, for
cataloging and reference positions. Op-
portunities for work toward advanced
degrees in subject fields.
Director, Catholic University Library,
Washington 17, D. C.

IRISH BOOKS. Belleek China, Linens, Celtic
Crosses, Rosaries, Cards, etc. Write for
Catalog. Irish Industries Depot, Inc., 876
Lexington Ave., New York 21, N. Y.

JESUIT HOME MISSION. My hope—a
school to plant the Catholic tradition.
Small contributions are precious and wel-
come. Rev. John Risacher, S.J., Holy Cross
Mission, Durham, North Carolina.

MISSIONARY PRIEST. Struggling to build
little chapel in Darlington, S. C. Popula-
tion, 15,000; Catholics 21; Please help!
Rev. Louis R. Williamson, St. Mary's
Parish, Hartsville, South Carolina.

THURSTON N. DAVIS, S.J., Editor-in-Chief
of AMERICA, will speak at St. Agnes Parish
in Arlington, Massachusetts on Thursday,
October 23rd, at 8:15 P.M. Topic: "Spain's
Present Dilemmas."

Vocations

XAVERIAN BROTHERS

Teachers of Youth



Xaverian Brothers invite
young men of high-school
and college age to a Religi-
ous life dedicated to the
Catholic classroom. For in-
formation write: Brother
Paul, C.F.X., Xaverian Col-
lege, Box X, Silver Spring,
Maryland.

BROTHERS OF HOLY CROSS

NOTRE DAME, INDIANA
Serve God Through

- Teaching • Writing
- Social Work • Missions
- Clerical Work • Trades

For information write:

BROTHER EYMARD, C.S.C.

100 DUJARIE HALL NOTRE DAME, INDIANA





Books like these at great savings



CATHOLIC BOOK CLUB, the first of its kind, invites you to select the best new books at one special low price—only **\$2.98**

As a new member you select

TWO BOOKS FOR THE PRICE OF ONE



1. WORLDS APART.

By Tudor Edwards. Current Selection. A stunning visit to European monasteries. A very lovely unusual book. List price \$4.50.

PLUS 2.

Any one of the books listed in coupon. There is no minimum number of books which you are required to take during the next year and you may cancel your membership at any time. No pressure. Excellent books. 31% saving. All one price—\$2.98. You'll be glad you joined the Catholic Book Club, operated by the Jesuit Fathers of America Press. Use coupon below or the convenient insert card in this issue.

- | | List Price |
|---|------------|
| <input type="checkbox"/> NAKED TO MINE ENEMIES
by Charles Ferguson | \$6.00 |
| <input type="checkbox"/> Dual Selection (both for \$2.98)
WHAT IS THE BIBLE?
by Henri Daniel Rops\$2.95...
WHAT IS FAITH?
by Eugene Joly\$2.95... } | \$5.90 |
| <input type="checkbox"/> THIS IS THE MASS
by Henri Daniel-Rops | \$4.95 |
| <input type="checkbox"/> THE HERMIT OF CAT ISLAND
by Peter F. Anson | \$4.75 |
| <input type="checkbox"/> BIRD OF FIRE
by Helen C. White | \$3.95 |
| <input type="checkbox"/> EVEN AS YOU LOVE
by Elizabeth Borton de Trevino | \$3.50 |
| <input type="checkbox"/> THE LAST CRUSADER
by Louis de Wohl | \$3.50 |
| <input type="checkbox"/> THE ASCENT TO TRUTH
by Thomas Merton | \$3.50 |
| <input type="checkbox"/> THE CATHOLIC CHURCH IN THE
MODERN WORLD
by E. E. Y. Hales | \$4.50 |
| <input type="checkbox"/> ONCE TO SINAI
by H. F. M. Prescott | \$5.00 |

CATHOLIC BOOK CLUB, 70 E. 45th St., New York 17, N. Y.

Enrol me in the Catholic Book Club. Send me **WORLDS APART** and the selection checked at left at special introductory price of \$2.98. I understand all selections cost members only \$2.98 and I get the CBC Newsletter monthly announcing each selection. I am free to accept or reject the selection and I may at any time cancel my membership. Enclosed Bill me ☐

Name

Street

CityZoneState



ings

its kind,

ks

B

OF ONE

on. A stunning
very lovely un-

upon. There is
ch you are re
and you may
e. No pressure.
e price—\$2.98.
lic Book Club.
America Press.
nt insert card

k 17, N. Y.

d the selection
d all selections
y announcing
I may at any
Bill me ☐